

October 1st, 1921.

WHERE IS THE SPIRIT WORLD? PRICE FOURPENCE.

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LIGHT

A JOURNAL OF SPIRITUAL
PROGRESS & PSYCHICAL RESEARCH

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SATURDAY, OCT. 1st, 1921

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London Spiritualist Alliance, Ltd.,
5, QUEEN SQUARE, SOUTHAMPTON ROW, W.O. 1.
TELEPHONE: MUSEUM 5106.

MEETINGS IN OCTOBER.
THURSDAY, OCTOBER 6TH, AT 7.30 P.M.

DR. ELLIS T. POWELL

Will deliver an Address on "Did Christ Rise from the Dead?"
Chairman—H. W. ENGHOLM.

Admission 2s., except to Members of the L.S.A. who will be admitted free on presentation of their Member's Ticket.

The Meeting will be held at the Hall No. 6, Queen Square.
Doors open 7 p.m.

FRIDAY, OCTOBER 7TH, AT 3 P.M.,

A conversational gathering will be held in the Large Hall, No. 6, Queen Square. To be followed at 4 o'clock by a Trance Address. Talks with a Spirit Control, and answers to questions. Medium, MRS. M. H. WALLIS.

At the Friday Meeting tea and biscuits are provided at 3.30 p.m. at a moderate charge.
Members admitted free on presentation of their Member's Ticket—non-Members, 2s. These Meetings will be presided over by Mr. Henry Withall. Pianoforte selection—Mr. H. M. Field. No admittance after the door is closed at 4 o'clock.

Important Notice to Intending Members.

You can become a Member for the remaining half of this year for Ten shillings and sixpence providing you also pay your subscription of One Guinea for 1922 at the same time.

For Clairvoyance Meetings and Special Lecture Classes see announcements on pages 640-1 in this issue.

Information will be gladly afforded by the Secretary, who is in attendance at the Offices daily, and to whom all communications should be addressed.

Marylebone Spiritualist Association, Ltd.,
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SUNDAY, OCTOBER 2ND, AT 6.30 P.M., ... DR. ELLIS T. POWELL.
"The Communion of Saints."

MEMBERS & ASSOCIATES' MEETINGS, DENISON HOUSE,
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SUNDAY, OCTOBER 2nd.

At 11 a.m. ... MRS. GLADYS DAVIES.
At 6.30 p.m. ... MR. G. PRIOR.
Wednesday, Oct. 5th, 7.30 p.m. ... MRS. ANNIE BRITTAIN.

The "W. T. Stead" Library and Bureau,
30a, Baker Street, W.

Tuesday, Oct. 4th, at 7 o'clock ... MR. J. J. VANGO.
Thursday, .. 6th, at 3.30 ... MISS VIOLET BURTON.
Devotional Group, Oct. 6th, at 6 p.m. ... MISS BURTON.
Friday, Oct. 7th, at 8 p.m., Lantern Exhibition of Psychic Photographs
by MRS. DEANE. Members 1s. Non-Members 2s.

Wimbledon Spiritualist Mission.

BROADWAY HALL (through passage between 4 & 5, The Broadway).

Sunday, October 2nd, 11 a.m. ... MR. G. F. ROWELL.
6.30 p.m., MR. W. P. SWAINSON. "Ancient Masonry."
Wednesday, October 5th, 3 p.m., Healing Circle. Treatment, 4 to 5.
MR. & MRS. LEWIS.
7.30 p.m. ... MRS. M. Q. GORDON.
Friday, Oct. 7th. Mr. S. Bulford, Lecture on "Esoteric Symbolism."
7.30 p.m. Tickets 1s.

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Public Clairvoyance.

Friday, Sept. 30th, at 8 p.m., MR. T. ELLA (Answers to Questions in Trance).

Tuesday, Oct. 4th, at 3.30 p.m., ... MRS. PODMORE.
Friday, .. 7th, at 8 p.m. ... MRS. JAMRACH.

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"LIGHT" READERS. Can you suggest suitable inscriptions for tombstones of lady, age 37, and lad, age 19 (Sailor Died Jutland Battle)? B. Costard, 20, Sedlescombe Road, Fulham, S.W.6

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LIGHT

A JOURNAL OF
SPIRITUAL PROGRESS & PSYCHICAL RESEARCH

"LIGHT! MORE LIGHT!"—Goethe.

"WHATSOEVER DOETH MAKE MANIFEST IS LIGHT!"—Paul.

No. 2,125.—VOL. XLI.

[Registered as]

SATURDAY, OCTOBER 1, 1921.

[a Newspaper]

PRICE FOURPENCE.

What "Light" Stands For.

"LIGHT" proclaims a belief in the existence and life of the spirit apart from, and independent of, the material organism, and in the reality and value of intelligent intercourse between spirits embodied and spirits discarnate. This position it firmly and consistently maintains. Its columns are open to a full and free discussion—conducted in the spirit of honest, courteous, and reverent inquiry—its only aim being, in the words of its motto, "Light! More Light!"

NOTES BY THE WAY.

A sense sublime
Of something far more deeply interfused,
Whose dwelling is the light of setting suns,
And the round ocean and the living air.

—WORDSWORTH.

After many adventurings and mazy wanderings in what seemed to be blind alleys our subject seems to be shaking itself clear of its old accretions and travelling the high road. We have described it as being at once the most complicated and the simplest idea which could engage the mind of man. It all depends on the angle from which it is regarded. But even as a purely intellectual proposition it can in time "run itself clear." From one point of view it is a kind of Leviathan, reminding one of the famous picture in the National Gallery in which Pitt is shown as guiding the course of the Empire depicted in Leviathan form. It needs the genius of many Pitts to steer safely the great Argosy in which we are seeking our Ultima Thule. They are with us unseen, and their guidance comes in many forms unknown and unsuspected to the ordinary observer. There are still many shoals and narrows to be navigated, siren voices to be resisted, gales to be outridden. We have headed for the high seas, with a heart for any fate. As for the rest, we may adapt a now famous line and give it a fuller meaning: Who dies if the Truth lives?

M. F. W. tells us that many years ago he took up psychic investigation and that, as a clairvoyant, he frequently saw a white vaporous substance coming from the body of the medium and connecting with a similar exhalation proceeding, only in a less degree, from the sitters. Our correspondent adds:—

When a number of people sit in a circle or semi-circle, if they are in order, positive and negative, a white band of this same material is gathered round them all. When each individual gives off the "power" more or less equally no depletion is felt by anyone. When the persons are not sitting in due order (positive and negative alternately) a very grave depletion is caused and materialisations are almost impossible, as the current of magnetic aura is stopped.

Our correspondent's remarks embody some facts

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22/- per annum.

familiar to experienced observers of séance phenomena. They are, however, well worth repeating, as the requisite conditions for successful experiments are frequently ignored. There is too much of the "chance-medley" element in the experiments of novices. Hence the many failures. Scientific care and precision are indispensable in these matters.

* * * *

After the observations quoted above, M. F. W. proceeds to develop an idea which we had already been considering before his letter arrived. He tells us that by "positive" and "negative" he does not necessarily indicate men and women respectively, but an interior positivity or negativity, which is not necessarily denoted by sex, but relates to something deeper—"masculinity or femininity of soul," as our correspondent expresses it. It is certainly the case that some men are negative and some women are positive, but a too close analysis of that question may lead us into rather too complicated aspects of it. The due ordering of séance experiments takes us a good way beyond the criteria of ordinary physical science, and the proper placing of sitters according to their temperaments (positive or negative) is at first usually experimental. There is often much "changing about" until the proper balance of forces is attained. We can only emphasise once again the need for close and serious attention to the principles involved in séance experiments and the advisability of obtaining, if possible, the aid of a person experienced in the subject. Even if it were all "pure science" great discrimination would be necessary. But in this matter we are proceeding beyond the physical order into regions largely uncharted, where purity of motive is as essential as mechanical accuracy, and morals may be quite as important as manners or methods.

"LIGHT" ADVERTISING CAMPAIGN.

WHAT IS NEEDED.

We are indebted to many friends for their response in taking up the Light Publicity Bonds. A nucleus has thus been formed for our proposed advertising campaign, but there is not enough money yet to hand to start this campaign in real earnest. We have a programme planned out for advertising Light in a manner which will bring its existence and its mission home to multitudes of people, we might say almost in one day. The sum of £1,500 is now required to do this. The want of it holds us up, and we are faced with the fact that the right moment to launch our campaign is hourly approaching. From experience gained by many years we know that the months of October and November are the propitious months.

Fifteen hundred pounds from one person or divided between fifteen hundred persons will produce this definite result.

Those who realise the importance of the message which Light carries to mankind will, we know, see to it that our appeal shall not be in vain. The Light Publicity Bonds can be issued to those who desire them in denominations of from £25 to £500. Those, again, who would like to see this advertising campaign afoot, and the establishment of Light as a great paper, may help us through the Light Development Fund. But through whatever channel, and by whatever means, we ask our friends to do this great thing for us NOW, so that in these coming gloomy winter months light may in very truth brighten every dark corner of human consciousness by means of the little journal which has won a permanent place in so many hearts.

SIR OLIVER LODGE ON THE ATTITUDE OF SCIENTIFIC BODIES TO PSYCHIC PHENOMENA.

Sir Oliver Lodge, who was one of the conspicuous figures at the recent meeting of the British Association at Edinburgh, granted an interview to a representative of "The Scotsman," on a subject which was not dealt with at the Association meetings, but in regard to which, says that journal, "a spirit of inquiry is being manifested in many divergent quarters—the subject of psychic phenomena."

From the report which appeared in "The Scotsman" on September 20th, we take the following extracts:—

Regarding the likelihood of scientific organisations outside the Psychical Research Society—such as the British Association—taking up this subject as a proper field for inquiry and experiment, Sir Oliver Lodge said in time they hoped that orthodox science would take this subject under its wing. They were in no hurry, however. They were content to go on for a time accumulating facts, making working hypotheses and tentative theories, until the time was ripe for more universal acceptance. They did not wish to press any scientific body like the Royal Society or the British Association to enter on this field. They have, Sir Oliver Lodge remarked, already a large enough scope for their activities; and we are content to go on working until they themselves realise that here is a new chapter—or, rather, a new volume—in science to which they are bound to give attention. It is not, he added, for everybody to investigate everything. There must be a division of labour: and up to the present the orthodox sciences, except in the case of individual workers, have held aloof.

The apparent attitude of hostility on the part of some leading scientists drew from Sir Oliver the reply that the opinion of those who had not gone into the subject was not of much value. It could only be a cautionary attitude, and might be due merely to the feeling that before they entered on any investigation they required a strong *prima facie* case to be made out.

THE BODY OF EVIDENCE.

"I think," he said, "we are nearing the time when they will have to admit that we have established such a case, but we do not propose to make the first move. When we are asked to lay the facts before them, we shall have a great body of evidence, which, I must say, has convinced me personally that existence is continuous, that there is no break of continuity on death except in so far as concerns the material body; that we go on, the same individuals as before, carrying with us our character, habits, powers, and personality generally—carrying them through that adventure or episode in existence for better or for worse, and unable to separate ourselves from ourselves, however much some of us might desire it; that we still continue in a region of progress, growth, development, enlargement of knowledge and powers, much as we do here. Here we have both the advantage and disadvantage of association with matter, and, on the material side, an animal ancestry with predilections which we have to overcome. The training is evidently good for us. It is an episode of importance, although it is not of long duration. Whatever our condition may ultimately grow to be, the immediate condition after death must depend very largely upon the way we have used our life and opportunities here."

THE TRUTH OF CHRISTIANITY.

"After all," Sir Oliver Lodge continued, "that is the orthodox doctrine of the Churches; and I must say our investigations, to my mind, confirm the main truths of Christianity in a remarkable way. They have made possible many of the miracles which we otherwise might have thought impossible. They have led some of us to a deeper appreciation of the central figure of the Gospels, and we have realised that the Incarnation is a vital truth, the full significance of which we even yet hardly realise."

"It is a mistake to suppose that we are trying to initiate a new religion. It is not so. But in so far as we scientifically establish the existence of a spiritual world—the world to which our materialistic studies had half a century ago rather tended to close our eyes—in so far as we do that, we are 'proving the preamble of all religions' for that must be their foundation stone."

THE ATTITUDE OF THE CHURCH.

Regarding the investigations which were proceeding by a Committee of the Church of Scotland General Assembly, Sir Oliver said he had heard of the attitude of the General Assembly of the Church of Scotland, and those who thought with him welcomed it as a sign of the new attitude which was being taken towards these matters. He was inclined to regard the Scottish people, and the representatives of the Church in Scotland, as more receptive and more open in mind to matters of this kind, and suggested that this might be put down to the commoner experience of what is called second-sight in Scotland.

"I think it is a great thing," he added, "for the Church to begin to look into this matter. Ministers will find it ultimately of great assistance. It may enable them to give to bereaved people more solid comfort and consolation than they otherwise could offer to them. We may be said only to reach what they have already attained by faith; yet our lower method of approach does not appeal to some people who have not the highly developed gift of faith, and who would be much strengthened in their convictions if they felt that they were based upon a scientific substratum of knowledge. We are not thereby encroaching on the region of faith. The region of faith is infinite, but the question of whether or not man survives bodily death is a simple matter which may very well be answered by science."

WILSFORD WAR MEMORIAL.

THE CHANGING ATTITUDE TOWARDS DEATH.

We have received from Lady Glenconner a copy of the order of the service for the unveiling of the beautiful war shrine which, in July last, she presented to the parish of Wilsford-cum-Lake, near Salisbury. Graceful and dignified, the service while not departing from the fine traditions of the Anglican Liturgy, brings out in definite fashion the later knowledge gained concerning the true meaning of death: "Sorrows are past, and in the end is shown the treasure of immortality." The hymn, described as the "Spiritualists' Hymn" because "it is worded for those who do not cherish the grave, but rather look beyond it into Life fulfilled and continuous, is the well-known one commencing:

"God of the Living, in Whose eyes
Unveiled the whole creation lies."

It was the favourite hymn of Lady Glenconner's father, the Hon. Percy Wyndham, one of the pioneers of psychical inquiry.

The service concludes with the words: "Think upon these ye who pass by here to-day, and give them honourable re-

membrance. Commit them once more in the silent words of the heart to the Eternal Wisdom, desiring for them as for thyself and all thy fellow-creatures, Peace and Progress."

Amongst the names of the fallen soldiers on the shrine is that of Edward Wyndham Tennant, son of Lady Glenconner, who has left a lasting memorial of himself in the poetry of the time.

A fine address was delivered by Sir Oliver Lodge on the occasion of the Dedication of the Memorial. In the course of his remarks he said, referring to the departed warriors:—

"They are not extinct, they are vivid and active and full of love and service. They are awake, they know, they are with us to-day. No poor mortal remains lie here—their bodies remain on the field of honour. Never associate your lost ones with the tomb, for, as we were told 1,900 years ago, 'Why seek ye the living among the dead? He is not here, He is risen.' They are not dead, they do not sleep, they have awakened from the dream of life. Not death and decay do we commemorate, but resurrection, service and happiness."

Such a service must have results that will be felt as an influence far beyond the locality in which it was celebrated.

MORE DISCOVERIES AT GLASTONBURY ABBEY.

The "Central Somerset Gazette" of September 23rd reports some further important discoveries made at Glastonbury during the preceding few weeks through the excavations which are being carried on under the superintendence of Mr. F. Bligh Bond, and which have included the unearthing of a large portion of the foundation of the great north wall of the Abbey. Of more interest to our readers than the discoveries themselves will be the following romantic facts attached to them:—

"On August 3rd," says the "Gazette," Mr. Bligh Bond received a letter from a hitherto unknown correspondent telling him that the present St. Joseph's Chapel is not on the exact site of the original chapel, that if he dug a little to the north of the wall of that chapel he would find the foundation of the stone building built to preserve the old wattle church [the original church built by Joseph of Arimathea] (even then enshrined in a larger rectangular wooden structure), and that it deviated a little from the parallel. Three days later he received a further letter from the same person, giving fuller explanation and plan, and stating that the wall in question had been the work of Abbot Herlewin (about A.D. 1105). Mr. Bligh Bond took little notice at first of these extraordinary communications, and it was not until September 1st that digging further began, as a result of the accidental finding of a small piece of foundation during the process of levelling the soil near an ancient stone Pyramid. *This foundation seems quite possibly the work of Abbot Herlewin. Gratified with this chance discovery (unearthed in his absence) Mr. Bligh Bond proceeded to trace the wall further West and more and more foundation was laid bare scarcely more than a foot below the surface. And it deviates, truly enough, in its direction northwards (as the correspondent suggested) to the extent of one foot in twenty-one feet.

"But the extraordinary thing about this new and, from a psychic point of view, thrilling discovery is the manner by which, in the first place, it was disclosed. Mr. Bligh Bond's correspondent stated that she was impelled psychically to record the narrative of an old monk of Glastonbury Abbey (not Johannes), who vouchsafed to her many details and many constantly-recurring plans of the position, before the Great Abbey fire, of the old circular wattle church preserved first by a rectangular wooden structure and afterwards encased by a stone building which, if the foundation disclosed is a true guide, was of a stone similar to the present local stone. The scripts which, with attestations of their genuineness and letters from Mr. Bligh Bond's correspondent, our representative has seen, are in beautiful Early English. The attester, a clergyman of the Church of England, states that he saw the scripts on the evening of the day on which the foundation was uncovered, and that the latter tallies with the diagrams given in the scripts.

Further interest attaches to these scripts by reason of the mention by name of several old monks, including one Robert, who came from Winchester to the Abbey. The correspondent knew nothing of them—nor did she know much about Glastonbury—before. She went to Winchester, and after research among ancient records found the very names the old monk had, through her, recorded. And the valuable information given in the scripts was entirely unsought and spontaneous—a fact which is really remarkable.

SUNDAY SERVICES AT THE ÆOLIAN HALL.

THE MARYLEBONE SPIRITUALIST ASSOCIATION'S NEW VENTURE.

The whole-hearted interest shown by the large and representative congregation assembled at the Æolian Hall, New Bond Street, London, on Sunday evening last, augurs well for the future success of the Marylebone Spiritualist Association's bold venture in holding its popular Sunday evening meetings in this extensive and beautiful building, instead of in the Steinway Hall where it has proclaimed the tenets of Spiritualism for so many years past.

The Hon. President, Mr. G. Craze, who occupied the chair, reminded those present that the M.S.A. will celebrate its jubilee next year. Forty-nine years ago it started its Sunday meetings in a little carpenter's shop. Practically all of the famous and revered pioneers of Spiritualism had spoken from its platform, including Mrs. Emma Hardinge Britten, the distinguished writer and speaker, through whose mediumship were given the "Seven Principles" of Spiritualism. Mrs. M. H. Wallis, who gave the address under the control of "Morambo," would, the chairman stated, celebrate the jubilee of her platform work next year. The M.S.A.'s new hymnal, "Carols of Spiritual Life," was used on this occasion for the first time, and much appreciated. Capt. Dimmick, who presided at the magnificent organ, rendered the musical settings with brilliant and masterly effect. Miss Emily Dimmick, to an organ accompaniment, sang "Thus saith the Lord" in a manner which made a deep appeal to all present.

Dr. Ellis T. Powell is to give the address next Sunday evening at 6.30.

E.

THE DIRECT INFLUENCE OF MIND UPON MIND.

DR. LINDSAY JOHNSON NARRATES A REMARKABLE INSTANCE.

The following event happened at a house in Albany Street, near Portland Road Station, London. I can vouch for its truth as I was at the house.

I was paying a call on a gentleman and his wife when another gentleman, a Mr. D., chanced to call about the same time. He happened to have very decided psychic powers, and knowing this, Mr. H. suggested that he should give us a specimen of them. Now, there was another lady who was staying with Mr. H. as a paying guest. Her mother and younger sister lived at High Wycombe, in Oxfordshire. It was about half past seven in the evening, and my friend asked Mr. D. whether it would be possible to influence the lady's mother in such a way that she could be made to do something against her will. On Mr. D. being made acquainted with the facts of the case, he replied that he would try and see what he could do. Accordingly he studied the map, and taking a pocket compass, which he happened to have about him, he turned in the direction of High Wycombe, and bidding them all keep silence for a few minutes, he stood buried in thought for a considerable time.

He then turned round and said, "I believe I have done it." Now, what the younger daughter had told us was that her mother and sister played a game of bridge together at eight o'clock every week-day evening without exception. "Will, therefore, Mr. D.," she asked, "see whether he can so influence mother as to prevent her from playing to-night." It was then that Mr. D. undertook to make the experiment.

As soon as Mr. D. had sat down again, the daughter wrote a letter to her sister requesting her to let us know whether anything unusual had happened that evening. The next post brought a letter from High Wycombe (which had crossed the one we sent from London) in which the elder daughter told her sister here that a strange thing had occurred:—

"Just as mother was about to commence her game as usual with me, she suddenly pushed aside the cards and said, 'My dear, I don't know what has come over me, but I feel as if something dreadful would happen if I played to-night.' Of course, I thought at first that she felt ill, but she replied that it was not that, but it was as if some extraordinary power was preventing her from sitting down. So, of course, we stopped the game, and mother went straight to bed."

I am aware that a great many scientists, and even a fair proportion of believers in psychic phenomena, reject telepathy as being impossible, but if this is not a clear case of telepathy, then I don't know what telepathy is. I would have given the names in full, but I am not aware if the people concerned would give me permission to do so, and I am too far away to write and ask for it.

GEO. LINDSAY JOHNSON, M.D.

Britannia Buildings,
Durban.

September 1st, 1921.

PSYCHIC PHOTOGRAPHY.

BY I. TOYE WARNER-STAPLES, F.R.A.S.

It may interest readers of LIGHT to receive some additional confirmation of the results obtained through the mediumship of Mr. Vearncombe, of Bridgwater. Some time ago I gave a friend, Mrs. Davis, an introduction to Mr. Vearncombe, but did not mention her name or any details. She had a photograph taken in the usual way, and when the prints were sent to her later she was delighted to find a message in writing from her son who died over a year ago. It was signed with his first name, and the writing was exactly like his own, though very small on the photograph.

Some while afterwards she had another sitting and this time a good likeness of her son appeared and also one of a boy unknown to her. She chanced to show the photo to a psychic friend, who was to have gone with her to Mr. Vearncombe on that occasion, whereupon her friend immediately exclaimed, with astonishment and delight, "Why, that is my boy!" and sure enough it was a clear likeness! The last time Mrs. Davis had a photo taken four faces appeared, but none was recognised.

Amongst all the arguments used for and against the genuineness of psychic photos the most conclusive seems rarely mentioned—that is, the obtaining under any conditions (test or otherwise) of a perfect likeness of a departed relation or friend who by no stretch of reasoning could have been known to the photographer, or if known, of whom no previous portrait exists which could have been copied by fraudulent means. There are many such cases in my own knowledge and in that of other investigators. A gentleman known to Mrs. Davis obtained six psychic faces, all of which he recognised. They appeared on one negative taken by Mr. Vearncombe when the sitter's identity was unknown to him. No fraud or "thought transference" can explain this.

THE POWER OF THE TONGUE.

SOME MYSTERIES OF SOUND.

By MRS. F. E. LEANING.

There is at first sight much more romance and much less science about the activities of the tongue than about those of the eye. We all admit that the spoken word has power, but we are wrong if we think that it is in the clothing of ideas only that this power exists. Articulate speech, which is the accompaniment of civilisation and its most complicated and refined product, has effects quite unconnected sometimes with the need of communication which it is supposed to satisfy. It has, for one thing, shape. When, in 1785, Chladni drew a violin bow across the edge of his tray of sand, as everyone knows, the grains proceeded to arrange themselves in certain geometrical forms, differing with different notes. Nearly a hundred years afterwards, an American scientist, R. L. Garner, succeeded by the use of the phonograph in magnifying sound. By taking the record on a cylinder revolving 200 times a minute, and decreasing the speed to forty, he obtained an analysis of voice-sounds, and with the help of Prof. de Mott and the phoneidoscope actually reduced certain sounds to a visible condition. Before this however, he had come to the conclusion that "if the path described by the energy which produced sound could be made visible, it would be found to have the form of a convolute spiral."

SOUND SHOWN AS FORM.

And strange to say, within a few months of his making this statement, a book was published in England in which these very spirals and similar forms were shown as produced by the uttering of song into the instrument called the Eidophone, an invention which crowned many years of research by Mrs. M. W. Hughes. She used lycopodium dust, as a finer medium than sand, but again the grains took form, each note having its own symmetrical pattern, notes of a higher octave reproducing the lower, but in a more complicated way.

The correlation of the musical scale with the colours of the spectrum naturally suggested another train of experiments, and an instrument was devised which demonstrated this parallelism in the colour-organ, invented by Mr. A. Wallace Rimington, and described in his book, published (with illustrations) in 1912, entitled "Colour-Music." This organ, on which the ordinary music-score could be used, was supplied with a keyboard and stops, the use of which threw the various colours upon a screen in greater or less intensity. Sir Hubert Herkomer speaks of the valuable tonic and health-giving effect of contemplating sound as "mobile colour." The latest researches in this direction, by Mr. Tudor-Hart, give the very interesting result that not only is the colour analogue of a harmonious musical chord also harmonious, but the emotional effects produced by the colour analogue will be equivalent to those produced by the musical chord itself. ("Psyche," July, 1921, p. 87.)

MUSIC AND EMOTION.

The connection of music with emotion brings us home into the central precincts of humanity. Fifty years ago the Rev. H. R. Haweis dwelt on it in his "Music and Morals"; ten years later Edmund Gurney did the same at greater length in his great work, "The Power of Sound." In the present century Dr. Henry Fotherby gathered up these and various other threads in an illuminating way, suggesting that since the material medium responded by regularity of form to musical sounds, so the environing ether permeating the nerve cells of the brain may likewise fall into ordered and rhythmic movement, and so produce pleasing effects. From all of which we may conclude that when we speak we are producing a much wider range of effects than we are conscious of or intend.

It is fortunate that however industriously the insatiable mind of man may pry into the mechanism of his joys, he only thereby adds another to them. We need not know why it is that the haunting cry of the curlew makes the lonely moorland seem more lonely than before, or far-off church chimes awaken longing and aspiration, or why the sound of a milking song floating up from evening meadows seems so marvellously sweet. Much of this emotional pleasure is the result of association, of course. If the reader will take time to day-dream for a few moments and recall, not the great moments of excitement, of singing audiences or cheering crowds, but the mass of little sounds that he remembers with pleasure—the cheerful chime of the nursery clock, the tinkle of tea-cups on hot summer after-

noons, the hum of a great brown bee in the sunny garden, or the muffin bell, echoing in London streets long ago—he will realise how large a part sounds play in the emotional complexes of life.

EFFECTS ON ANIMALS.

In the animal kingdom the production of sound to express emotion forms a most interesting study. Even the fish and the tortoise, most mute of creatures, find a voice at the proper season, and accordingly to Helmholtz, "the auditory hairs of crustaceans vibrate to particular notes." The naturalist who was the first to address monkeys in their own tongue, the R. L. Garner before-mentioned, after speaking of the "many pitiful sounds" which little Dodo made to her keeper, remarks: "It has been my experience that these sounds appeal directly to our better feelings. What there is in the sound itself I cannot say, but it touches some chord in the human heart which vibrates in response to it." Here the animal arouses emotion in the man; but mark the converse. Mr. Garner tried the experiment on a friendly monkey, named Jokes, of making the peculiar piercing sound which denotes alarm or danger. "He instantly sprang to a perch in the top of his cage, thence in and out of his sleeping apartment with great speed, and almost wild with fear." Even many weeks afterwards Jokes could only be compelled, and not persuaded, to come to his human friend, showing how deep and painful an impression had been made by the sound.

This reminds us of the incident of the smith who shooed Lavengro's cob. "Can you do this, agra?" said the smith; and he uttered a word which I had never heard before, in a sharp pungent tone. The effect upon myself was somewhat extraordinary, a strange thrill ran through me; but with regard to the cob it was terrible; the animal forthwith became like one mad, and reared and kicked with the utmost desperation." His master, who had previously passed between his hind legs with perfect safety, dared no longer approach him. In a few moments the smith "uttered another word in a voice singularly modified, but sweet and almost plaintive; the effect of it was as instantaneous as that of the other, but how different! the animal lost all its fury, and became at once calm and gentle."

It is noticeable that in this instance the man was affected to some extent as well as the animal. Here, then, we arrive at the actual power of the tongue, and with it the significance of names, the use of invocations, and a whole realm of occult effects, in which there is such a wealth of illustration that it is difficult to know where to begin.

SERIED SOUNDS.

One of the outstanding effects seems to be that connected with the repetition of sounds. The same principle runs from the lowest and simplest form, the production of a single recurring note, which is the spider's love-song to his mate, up to the sonorous Gregorian chant and the most majestic litanies. We find it again in the monotonous little note-sequence of the Indian coolies, who are able with this accompaniment to traverse the long hill-paths with less fatigue; the burden-bearing natives of China do the same. Our own sailors' chancies, and the marching songs of soldiers in like manner beguile their works and ways. The beating of the tom-tom, wearisome and unmusical as it is to European ears, serves the same purpose, nevertheless, as the singing of some hymns by Christian folk. Humanity instinctively finds its way to the means that produce harmony and order in the invisible and sub-conscious regions of being, and the emotional condition which would otherwise be the fruit of a prolonged effort of thought or will is thus brought about by a natural economy. If sound be accompanied with shape and colour, and these in turn react upon emotion, it is not so foolish a thing as it seems to our twentieth century wisdom, to take some heed to these correlates, and to recognise that when the rich and deep vowel sounds of the Latin tongue were discarded in our churches in favour of a language "understood of the people," there was possibly some loss as well as gain. Some clairvoyants have described the beauty of the sound-built forms resulting not from "vain repetitions" which are merely "much speaking," but from a wise use of the means which wisdom can add to devotion.

(To be continued.)

SPIRITUALISM IN SCOTLAND.

By HORACE LEAP.

I have been agreeably surprised at the healthy state of Spiritualism in Scotland at this period of the year. It is not usual to find large audiences attending public meetings until about the beginning of October, yet at the beginning of August the halls were often full in small as well as large towns, and the interest and feeling exceedingly keen. At Dunfermline, where I opened my campaign, the local society had been doing excellently throughout the whole of the summer, notwithstanding great difficulty in obtaining the assistance of experienced platform workers.

Dunfermline is well known for its strong religious attachments, and Spiritualism has long experienced the full blast of this keen wind. It has been consistently opposed by the various Christian sects. The vigour of its growth is, however, such that already it is permeating the Churches, and it is, I am told, by no means a rare occurrence now to hear ministers preach it in effect to their congregations, whilst still professing to scorn it. Many of the leading laymen of the town are leaning towards Spiritualism. It will always remain a pleasant memory to me that when I gave a lantern lecture here a few months ago, a leading Churchman lent his lantern and sheet for the occasion, whilst his son acted as operator, without any other reward than comes from the consciousness of a good deed well done.

In Edinburgh I found things going equally well. With better advantages than Dunfermline, so far as platform supplies are concerned, this society has a more intellectual and conservative people to cope with than most. The beautiful and stately appearance of the town, coupled with its great historic and educational traditions, have made the inhabitants of Edina soar high. I am confident that no movement can ever hope to flourish in Edinburgh unless it can propagate its cause in a refined and artistic way. The society does the best it can under the circumstances, and the present results are gratifying. The large hall was filled each Sunday evening, and also at the week night services and circles. It speaks well of the intellectual tone of this society that it demands at least two week night services, in addition to a number of public circles carefully conducted. This course is often pursued for successive weeks and even months, with the best results.

The importance of public and private demonstrations of clairvoyance and psychometry is being constantly evidenced to me. Great numbers of people are made enthusiastic Spiritualists through them, and many are the cases of a convincing evidential nature that are told me by the recipients.

One lady in Edinburgh informed me that a year or so ago a medium described to her, at one of the seances held under the auspices of the society, the form of her son, an officer killed in the war. The medium said her son was anxious to advise her on a point that was greatly disturbing him, as he felt it affected his honour. He then stated that his mother was disputing with the War Office about his pension, the authorities wishing to base it on a rank lower than that which he held. He requested her to persist in her demand and she would gain her point. All this was perfectly true. She informed me that she had taken her son's advice, and the matter had just been settled in her favour.

I was present at a seance during the week at which this lady also attended, and where she received further proof of the survival and presence of her son. The medium accurately described him to her, and added, "He tells me that he saw you put a piece of white heather on his photograph this week, and it made him happy to witness this further token of your love for and remembrance of him."

I spoke to the lady afterwards, and she assured me that the incident was quite right, except that the "photograph" was really a marble figure of her son seated on his horse. She had received a present of white heather from a friend that week, and had put a sprig of it on this statue, hoping her son would be aware of it and be pleased.

THE soul of life is not contained in one particular nation or people, it is within the elect of all the earth, without distinction of race or colour.—"SPIRITUAL RECONSTRUCTION."

THE "Quest" for October contains amongst other articles of philosophical interest, one by the editor, Mr. G. R. S. Mead, on "Fourth Dimensionalism." Professor Das Gupta and Professor Mackenzie deal respectively with Yoga Psychology and the Quest of the Soul.

INNER DIRECTION.—"Contemplate the attitude of your life to the world in general. Are you living up to the highest you know, or at least trying so to do, or are you copying another's mind and following in another's track? Man must make his own path, none can follow another exactly. Until this can be built into man's consciousness he cannot properly conceive the basis of life—variety—nor the beauty which comes from this infinite variety. . . . I would ask you to stay any active endeavour to force an idea upon another. God's dew falls equally, but only the delicate petal attuned can fully absorb its refreshing power."—COMMUNICATIONS through A. M. G.

RAYS AND REFLECTIONS.

I was at the first-night performance of Sir Arthur Conan Doyle's play, "The Speckled Band," at the St. James's Theatre, on Thursday, 22nd ult. It was a memorable occasion. Not often does the public witness so much all-round excellence in a cast. I could have enjoyed the play even if it had been a series of disconnected character studies. As it was, one had the double enjoyment of the play and its masterly interpretation by Mr. Lyn Harding and his talented company. Indeed, it was a treble enjoyment for some of us, for the popularity of Sir Arthur Conan Doyle was evident everywhere in the theatre, although he modestly withstood a clamorous call for the author at the close. It was a popularity that none of his venomous critics in the Press and elsewhere are ever likely to attain.

The visit to London of Dr. Walter Franklin Prince, Principal Research Officer of the American S.P.R., and editor of its Journal, and of Mr. Hereward Carrington, on their return from the Copenhagen Congress, is a matter of pleasant record. Both paid a visit to our office, and left an excellent impression of two personalities very different and pursuing quite distinct lines of research. Dr. Prince is a scholar and antiquary, greatly interested in Johnson and his circle, and I had much pleasure in taking him to the home and haunts of the great English sage, in and around Fleet Street.

Mr. J. Millott Severn, of Brighton, had an instructive article on "That Mental Monster, Fear," in "Science Siftings" lately. It should be good reading for those pilgrims of earth whom Bunyan depicted under the names "Ready-to-halt" and "Much Afraid," of whom there are a goodly few in our own ranks.

Here are some short excerpts from Mr. Severn's article: "Fear results chiefly from an excess of cautiousness, combined with lack of hope, self-confidence and courage, and is enhanced by ignorance. As a man develops understanding, his knowledge and insight will dispel Fear. Fear and ignorance go together. . . . Persons with excessive cautiousness go against their own interests; being over careful, they lose many good opportunities through fear to take a little risk, and often have occasion to feel annoyed when they see others doing the very things which they had in their minds to do. Procrastination is one of the worst characteristics of excessive cautiousness. Fear causes both moral and physical cowardice. It paralyses the mind's powers and makes its victims slaves to apprehension, vigilance and doubt."

In the course of his review of "The Wanderings of a Spiritualist," Mr. James Douglas coins a pithy phrase to describe the author. After alluding to Sir Arthur Conan Doyle as a man who believes in his wares and who "pushes them with all the energy and persuasiveness of a good salesman or commercial traveller," he says, "He is the drummer of the unseen."

That is really an excellent piece of phrase-making, although some readers may need the explanation that "drummer" is American for commercial traveller. But even in its ordinary sense "drummer" is a good description. One thinks of Bret Harte's "spirit-stirring drum," of "Drake's Drum," heard so mysteriously when the German Fleet was surrendered, of the Drummer of Tedworth and other examples of the power of the drum to rouse the soul to action.

Let me conclude on a lyrical note:—

THE JUNCTURE.

In this critical age, when some minds have begun
To pick holes in the Ether, find spots on the sun—
When Learning, disdaining its previous poses
And having abolished the record of Moses,
And found Evolution accounted for all—
That the story of Man was a rise not a Fall—
Turns round in its tracks, and with something like terror
Detects in its old view of Matter an error,
Then surely the spirit of Progress will kindle
Some light rather brighter than that which led Tyndall.
At present the path is not easy to find—
"Illusion" in front and delusion behind,
And Science, made cautious by things in its wake,
Now shrinks from advancing for fear of mistake.
But it's human to err, and I oftentimes wonder
If courage can countenance fear of a blunder;
And sometimes one fancies—it's just a surmise
That Error may really be Truth in disguise.

D. G.

VALE OWEN AND SWEDENBORG.

SOME COMPARISONS.

By ARTHUR J. WOOD.

NINTH ARTICLE.

SPIRITUAL STARS.

Swedenborg places it on record that on one occasion when conversing with a company of angels in the world of spirits, he commented to them upon the appearance of stars there, and suggested that they might be as numerous as those seen in the universe of Nature.

"The angels," he said, "being much delighted with this remark, replied that perhaps the numbers were equal, since every society in Heaven sometimes shines like a bright star before those who are below in the world of spirits."

They also said, he tells us, that since the societies of angels are innumerable, and arranged in order and in infinite varieties according to their affections, it was reasonable to imagine that, according to these varieties, "an equal number of stars was provided, i.e., created in the world where men live in a material body." This conversation (which is only a portion of the whole) is interesting, not only as revealing the existence, or rather the appearance, of stars in the next world, but also as showing that even the angels themselves are not omniscient, since they could not confirm the seer's suggestion.

It appealed to them as an agreeable, and perhaps poetic fancy, and one which might even have some basis of reason as indicating the power of God, although they could not confirm it.

But as to this matter of the appearance of stars in the world of spirits—is it a fact? It is, at all events, supported by the Vale Owen script. In one of the earlier messages an account is given by Mr. Vale Owen's mother of a visit she paid with four other women to a city ruled by one "Prince Castrel," with whose home there we have already made acquaintance in a previous article. One of the incidents she records as having taken place while there was the arrival at the city of a number of angelic visitors from a higher sphere. The women were taken by the Prince to the walls of the city, not only that they might witness the arrival, but also, as it turned out, for a more particular purpose with regard to the women themselves. It was to be a test at the same time, but unknown to them, of their degree of spiritual progress in a certain direction—that of knowledge or wisdom. Thus, use and enjoyment go hand in hand in the after life. It is one of the most charming and suggestive stories in the script.

Previously to going on to the walls of the city the Prince had already described to his five guests what he had seen of the coming visitors, from the plains, for they themselves were unable to see so far off as their undeveloped state did not permit of their doing so.

When they were all come to the wall, the Prince said to the women: "Tell me which of you first sights them." Little they knew of the purpose which lay behind this apparently so simple and innocent question!—and which is revealed in the script.

We will let Mrs. Vale Owen continue the story in her own words. She says:—

"We looked long and eagerly, but could not see anything. At last I thought I saw a star begin to twinkle over the mountains far away in the depth of space. Just at that moment one of my companions exclaimed, 'I think, my lord, that star was not there when first we came here.'"

"Yes," he replied, "it was there, but not visible to you."

The story then goes on to tell how the star gradually drew nearer, and, changing its aspect, assumed other forms, eventually resolving itself into a great company of angelic spirits, who had come on a special mission to the city of the Prince.

It is an interesting story, and illustrates by a concrete example the bare statement of the seer.

Two strange facts have their emergence so far in these articles, which one would never have previously suspected; apparently trivial in themselves, but not without a certain significance which I will point out in a moment. The first fact is that the Heavens sometimes appear above the world of spirits as mists or light clouds (see *Light* of September 3rd, p. 586); and the second, that angelic societies sometimes appear as stars. It is not without interest and significance, therefore, that we read in the Scriptures that it was a star which announced the birth of Christ to the wise men of the East; and that it was a cloud which received Him out of the sight of His disciples when He finally quitted the scene of His earthly ministry. With regard to these

strange appearances (strange to us, that is) in the of life, it need occasion no surprise, least of all incredulity when Swedenborg declares that sometimes a whole society of angels may appear as one, and that the more perfect society through the numbers which compose it, the more perfect the human form it assumes on these occasions. Further, that the whole Heavens themselves in the aggregate appear before the Lord as one man. He says:—

"It has been permitted me to see an entire angelic society appear as one in a human form, when the Lord visibly present amongst them. There appeared on him towards the East, as it were, a reddish white cloud, encompassed by little stars, which descended; and in its descent became gradually more lucid, until at length it assumed a perfect human form."

With regard to the interesting fact that "Prince Castrel" was able to describe in detail the appearance of the region from whence his angelic visitors came, and also other particulars concerning them which he described to his women guests, Swedenborg accounts for this extraordinary acuity of spiritual vision as follows:—

"The external sight of the angels corresponds to their internal sight or understanding, for the one flows into the other, and they act in unity; hence the wonderful acuteness of their vision."

Thus, the greater their progress in wisdom and intelligence, the greater their power of sight, so perfect in that world is the adjustment and correspondence between internal and external. There are several illustrations of this principle in the script, especially in the later portions, which readers of it may discover for themselves.

This power of distant vision reminds one of the prophecy in Isaiah xxxiii., 17, with regard to those who walk righteously and speak uprightly—that their eyes "shall see the King in his beauty; they shall behold the land of far distances."

SPIRITUAL INFLUENCES IN MAN'S LIFE.

Man generally is unconscious of the influences that are daily moulding and directing his daily life and actions. Unknown to him, spiritual forces are continually flowing in, to which he reacts according to the nature he has formed for himself—forces both good and evil, which help him or hinder him as he responds to one or the other.

In one of the Vale Owen messages the communicator speaks as follows:—

"To-night, a few words as to co-ordination of forces to any certain and particular end, purposed by those whose duty and responsibility it is to issue into these inferior spheres such commands as are decreed in those above. Know you, therefore, you who dwell in one of the outermost of those spheres, that such duties as are assigned to you have all been worked out as to their class, and the end to which they tend, by those who dwell in realms far above you. These schemes of allotted service are transmitted downward until they reach you, and are made known to you, sometimes in one manner, sometimes in another—to one more plainly, and to another, less watchful, not so plainly. Nevertheless, all who run the race of the earth-life may read the scroll if they choose, and persevere to will that light be vouchsafed to them as to what their life shall be, and to what end they have been guided. . . . If those who are instrumental in the working out of such schemes be faithful and diligent, those who conceived it have the power to attain. But not unless; for every man is free to choose, and no man's will is overruled in the matter of his choosing."

This teaching will, no doubt, be difficult of acceptance to many, especially to those who have not yet lived long enough in the world to realise its truth; but to the older ones it will be more readily acceptable, especially by those who possess some degree of spiritual discernment. There is no need to particularise, for many are conscious of incidents happening in their lives which were not such as they worked for or desired, but which they have come to see turned out for their good in the end.

Swedenborg teaches the same great truth as revealed in the script, but in different phraseology. He says:—

"Every spirit, though he is entirely ignorant of it, has communication with the inner and inmost heaven. His interior character is known by the angels, and he is also governed by them from the Lord."

"It is the same with man—otherwise he could not live. The things which flow thence into his thoughts are only

the ultimate effects of this communication. All his life is thence, and thence all the tendencies of his life are regulated."

Another aspect of this teaching is seen in the following statements taken from the script:—

"Very few there are who realise in any great degree the magnitude of the forces which are ambient about men as they go about their business day by day. Nay, they mingle with your own endeavours whether you will or no. These powers are not all good; some are malicious, and some are between-wise, and neither definitely good nor bad. When I say 'powers' and 'forces' it is of necessary consequence that personalities be present to use them. For know this: for you are not, and cannot be and act alone; but must act and will, and continue in partnership; and your partners you do elect, whether you do so willingly or no. So it behoves that all be curious in their selection."

This "election of our partners," to use the communicator's expression, is neither more nor less than the operation of the law of spiritual affinity; for we attract just those spirits to ourselves who are in agreement with the quality of our own love and affections, for these are the magnets which draw, not only men together, but spirits and angels also; and these again to men, who, as spirits, are still incarnate.

Swedenborg refers to this conjunction of angels and spirits with men in the following words:—

"There are attendant on every man, both good and evil spirits; by good spirits he has conjunction with heaven, and by evil spirits with hell."

These spirits are not ordinarily conscious that they are with man, no more than man is that he is with spirits, for they are not conjoined to his thought, but to his affections.

"The spirits who are adjoined to man are all of the same quality as he is himself, as to affection or love. Good spirits are adjoined to him by the Lord, but evil spirits are invited by the man himself; and the spirits which attend him are changed, according to the changes of his affections."

He further declares that man is governed by spirits from the Lord, because, being born into evils, he is not in the order of Heaven. "Order is Heaven's first law," once said a poet.

"It is, therefore, necessary that he should be brought back into order, and this cannot be effected except by means of spirits. It would be otherwise if man were born into goodness, which is according to the order of heaven; for then he would not be governed by means of spirits, but by order itself, and consequently by general influx."

Animals are governed by general influx, because they are in the order of their life, which they have not been able to pervert and destroy, because they have no rational principle."

It is the possession of this rational principle which endows man with liberty and freewill in things spiritual, and the power of choice between good and evil.

Since man is conjoined with spirits through his affections, both good and evil, and from these his thoughts have their rise, he is able from these to perceive the nature and quality of the affections which flow in and move him, from the world of spirits, and to accept or reject the one or the other just as he wills. Only that is appropriated to him which he cherishes in his thoughts from his affection, and this becomes his spiritual meat and drink, out of which his spiritual body is nourished and made strong for good or evil. This is not figurative language, but literal fact; for thoughts and affections are real and *substantial things*. A man is responsible, not for that which enters into him, but for that which he appropriates and makes his own, by the digestive power of his thought, and which he puts forth again as his own. Only by keeping a careful watch over the nature of his intimate thoughts, is he able to learn the nature of the partners he elects to serve him in his journey towards that land where he shall meet them face to face, and be amongst "his own." The "powers" and "forces" to which the Vale Owen communicator refers are, in fact, those very affections spoken of by Swedenborg; for thought, of itself, has no power except in so far as it has behind it the driving force derived from these deeper currents of man's being, and which are being continually fed from the springs which arise in worlds beyond, and from which he draws his very life and sustenance.

LADY GLENCONNER AND PSYCHIC PHOTOGRAPHY.—Lady Glenconner makes a rather important correction in the letter which we printed on page 620. Towards the close of the first paragraph she substitutes "investigators of" for "opponents to." To make her meaning clearer she also inserts before the last sentence of the letter the following: "I see a great distinction between people who approach the matter by underhand methods and scientists who ask to be allowed to impose their own restrictions."

IN THE HIGHLANDS.

A NOTE ON PSYCHICAL RESEARCH.

In its issue of the 17th ult., the "Liverpool Daily Post" prints an article by its London correspondent of special interest to followers of Psychical Research. The article is entitled, "From a Highland Castle Window," and in the course of his observations the writer, "A London Club Member," refers to the fact that he is occupying a haunted room in the Highland castle at which he is staying. He does not see the ghost, but refers to the fact that the apparition is fairly frequent. "She is just a pitiful ghost, as sweet as 'Mary Rose' and more purposeless." He continues:—

The Society for Psychical Research came here years ago and elucidated nothing. Personally I have heard such different types of presidents as Mr. Arthur Balfour and Sir Gilbert Murray and Professor Jacks deliver their annual addresses, yet none of them conveyed anything practical to my mind. All the same, the attempts to commune with the dead have increased to an extent that the multitude does not realise. It has brought comfort and relief to many sorrowing hearts. In other cases—perhaps those of the stronger-minded some will say—there has been complete failure. What is much more mischievous is that certain fraudulent people, pretending to be mediums, have preyed on the mental misery of the bereaved and have extracted money from them. I have never forgotten once sitting next Sir William Barrett, who may be regarded as the greatest scientific investigator into the subject, and his emphatically telling me that there is one stage in the career of every genuine medium when he or she becomes unconsciously deceptive. I replied it might correspond with the dark period in the life of every mystic. But his remark I have always considered most valuable.

In the Highlands mysticism and fey have a wonderful and sincere vogue, unadvertised but pregnant with strange results. There is a little housekeeper in this castle, a perfect dear, beloved by the owners, guests and servants. She has just left my room, where she has been hovering like a guardian angel to see I lacked nothing. Her son had served in the Highland Brigade and fell in 1916. Every day, in the simplest way, she will tell you of the subjects of her conversation with him on the previous night. Sometimes they are about things more beautiful than the Rev. Vale Owen has touched on. Sometimes they are oddly topical, as, for instance, "Mac Andrew in heaven says they dinna fash themselves over politics up there."

We have only one comment. The "Daily Post" writer quotes Sir William as saying that "there is one stage in the career of every genuine medium when he or she becomes unconsciously deceptive." He possibly misunderstood some remark of Sir William Barrett, who is not given to making sweeping statements. The remark applies to some mediums, not by any means to all.

WE sympathise with a member of the staff of LIGHT, Mr. Leslie Curnow, in the transition, a few days ago at Sydney, at the age of 92, of his mother. Mrs. Curnow, who was the widow of Mr. William Curnow, formerly editor of the "Sydney Morning Herald," was throughout her long life an enthusiastic and successful worker in many public movements in New South Wales, including the Free Kindergarten movement and the Sydney University Women's College. She also founded the Sydney Women's Literary Society and the Optimists' Club. In opening the latter she defined optimism as "the process of distilling the best and sweetest out of life, and sharing it with others"—an ideal which she always endeavoured to put into practice, and which will commend itself to every true Spiritualist.

EDUCATION THROUGH PRAYER.—Prayer is a method in the divine education of humanity. The Christian who does not pray is like a boy who attempts to learn how to bat and bowl from the study of a text-book; it cannot be done. Christ trains us otherwise; He gives us in prayer a real education in His service, because prayer is an energy by means of which things are done; after it is released things can never be the same in this universe.—EDWARD SHILLITO.

MUSIC-WRITING AUTOMATISM.—Lady Berkeley sends us an interesting letter from France in which she states that it is about four years since she began to take an active interest in Spiritualism. In the first year she obtained messages in automatic writing on religious subjects which helped her back to faith, as she had got to the point of doubting the existence of a God, seeing how often injustice seems to go unpunished. Some discouraging experiences followed later. But recently she has tried holding a pencil over a blank page of music paper, while lying down with her eyes closed, and in this way she has obtained notes which form a melody, and she wonders whether anyone else has tried this experiment before. She adds, "Of course, this is not the same as inspired music. I have had this at times, whole phrases with their harmonies coming into my brain complete, so that I could play and write them down instantly."

LIGHT,

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WHERE IS THE SPIRIT WORLD?

Of certain fundamental things the advanced thinkers amongst us have attained, humanly speaking, complete assurance. On smaller questions there is naturally much diversity of view, and we have to proceed carefully along the lines of orderly and logical thinking, realising that many of our conclusions must be tentative—in the nature of "working hypotheses."

We are frequently asked for information as to the precise locality of the "spirit world," and are at once conscious of complex questions of Time and Space, and naturally our old friend the Fourth Dimension comes in further to complicate the position.

Is it possible to assign a local habitation to the spirit world? Doubtless, if it is well understood that we are expressing interior things by exterior methods, that the utmost we can do is give a partial and relative account of something that viewed from other points of view may find expression in ideas that will seem utterly contradictory.

ACCORDING TO HUDSON TUTTLE.

Let us take one writer, Hudson Tuttle, and quote his words, not authoritatively but rather suggestively, as indicating a reasonable hypothesis. We select this writer because of the general high quality and sanity of his views, and also because they are in agreement with other leading writers and thinkers on the subject.

Hudson Tuttle, in his "Arcana of Spiritualism," says that an Unknown Universe exists beyond the material creation. It is formed of the emanations arising from the physical universe and is a reflection of it. This, he says in effect, is the spiritual universe, a realm which has been made so vague and indefinite by the "spiritual philosophies" of the past, that we have lost any clear perception of it. He remarks that if spirits exist their description of their abode is as authentic as the report of travellers concerning their experiences in foreign countries.

Proceeding, he tells us that the Universe is "undergoing a refining process and the spirit world is formed from the ascending sublimated atoms." He says that Nature works in great cycles, every returning coil being above the preceding (evidently a spiral) and illustrates his point by reference to the changes of the past. Let us give some quotations, selecting those most definitely to the point:—

In the individualised spirit the atoms which compose its organism are elaborated by and derived from the physical body. So are the spiritualised atoms which ascend from inanimate nature elaborated.

These atoms, it seems, ascend from all substances—the mineral, the vegetable and the animal kingdoms, by which they are progressively refined, and from these sublimated essences is the "spirit world" derived. It is "born from the earth as the spirit is born from the body."

THE FORMATION OF SPIRIT REGIONS.

We are told that these ethereal particles gravitate, that is to say, they are impelled by attractions and repulsions. They are not attracted to earth, being too

ethereal, but "arise from the earth's surface until they reach a point where their gravity and repulsion are in equilibrium." There they remain, but as the atoms are of varying degrees of refinement, the more refined naturally rise above the rest. And so, we are told, "zones" are formed, for the author's contention is that the spirit realms consist of zones or belts of stratified matter encircling the earth, each zone naturally being more ethereal than its predecessor. The rings of Saturn furnish "a fine illustration of the form and appearance of the spirit zones," for "the spirit spheres are rather zones than spheres." They extend sixty degrees each side of the earth's equator: "If we take the sixteenth parallel of latitude each side of the equator and imagine it projected against the blue dome of the sky, we have the boundaries of these zones."

Next we get some distances in miles: The first zone is sixty miles from the earth's surface; the second zone about the same distance from the first; the third is just outside of the moon's orbit, or two hundred and sixty five thousand miles from the earth. From this, the third sphere or zone "rise the most sublimated exhalations which mingle with the emanations of the other planets and form a vast zone around the entire solar system, including even the unknown planets beyond the vast orbit of Neptune." Further we are told:—

As the emanations from the refined planetary spheres form a sphere around the solar system, so the refined emanations from all the solar systems form a still more sublimated series of zones around the Milky Way. The same great principles pervade all of these spheres. The improvement of the same law is witnessed in the magnificent spheres which surround the almost infinitely extended Galaxy, and in the primary zones which surround the earth and planets.

DEFINITE BUT NOT "SCIENTIFIC."

Here we have matters stated with a sufficient particularity to satisfy the most "materialistic" Spiritualist, and incidentally to make the transcendentalist and certain quasi-mystics writhe in pain, for some persons seem to have the idea that to be definite and intelligible is to be commonplace, and that mystery and mysticism have some affinity with mist.

However this may be, we have presented in rough outline Hudson Tuttle's ideas of the formation and place of the spiritual worlds. The statements he makes are familiar enough to the psychic student, who observes that the descriptions agree very much with those given by other seers and writers, although they may come as something new and startling to many who are novices in Spiritualism.

We do not offer them as authoritative statements. Treat them as interesting speculations, remembering that they are horribly "unscientific," as unscientific as radium, electrons and X-rays would have been to the Royal Society in the days of George I. But be patient with the indignant snorts of the physical scientist when the matter is mentioned in his hearing. They are altogether unjustified. He must not be asked to accept anything as a fact that is not capable of practical demonstration. Until they are verified along scientific lines these ideas of the spirit world can only be matters for the thinker, who may find them as fully warranted by his principles of reasoning as is the existence of the ether to the physicist.

NOTES FROM FRANCE.

That the ectoplasm and the human radiations known as N-rays may be the same, or a modification of each other, is suggested in an article by M. Andry-Bourgeois in the "Revue du Spiritisme" for September. This view, the writer appears to suggest, might be tested in a simple manner if it were practicable to immerse a medium in a chamber, hermetically sealed, and completely covered with lead (to shut out Roentgen and other rays) with a view to ascertaining whether rapping or levitation could be produced outside the chamber. It is known that N-rays pass through lead, and if the test demonstrated that ectoplasm also did the same, two common qualities would have been proved. Articles by Dr. Geley and M. Henri Regnault appear in the same issue, also a notification of the translation at Bar-le-Duc, of M. Alphonse Becker, a veteran Spiritualist, aged 81.

FROM THE LIGHTHOUSE WINDOW.

We understand that Sir William Barrett has been elected President of the re-constituted Danish S.P.R.

We go to press too early to publish a report of the Rev. G. Vale Owen's address at the opening meeting of the L.S.A. session, but hope to do so in our next issue.

Sir Arthur Conan Doyle resumes his public addresses this month. On October 5th and 6th he speaks in the Free Trade Hall, Manchester, on the 8th at Warrington, and on the 10th at Congleton (near Derby). Next month Sir Arthur will be at Nottingham on the 7th and 8th, at Sheffield on the 30th, and in December he will deliver an address at Leeds on the 2nd, and preach at the Church of England at Anerley on the 19th. He has a rich field of experiences to draw on from his recent Australian tour, and his addresses are sure to excite the utmost interest and controversy.

Sir Arthur, by the way, had a blaze of publicity last Sunday when a newspaper poster asked in big letters, "Is Conan Doyle Mad?" This was in connection with a striking article with that title in the "Sunday Express," to which reference is made elsewhere in this issue.

A telegram from Copenhagen states that the committee of the International Psychical Research Congress held there recently has published the following resolution adopted at that Congress: "Considering the important part which so-called Spiritualistic phenomena play in all social conditions in all countries, this Congress is of opinion that these phenomena should be accepted for examination by every means at the disposal of science."

At Blackpool on September 19th a woman was fined £25 for fortune-telling. She had previously been fined £20. At Scarborough on the same date a woman was fined £1 for the same offence, and a male accomplice was fined £5. An interesting point in this case was that the town corporation received half the proceeds. The magistrate observed that the Town Clerk had been misled as to the nature of the entertainment.

"Everybody's Voyages in Dreamland" is the fascinating title of an article by the Rev. G. Vale Owen in the "Weekly Dispatch" (September 25th). He considers that the problem of dreams can only be solved in the light of psychic science. The question we have to ask ourselves, he says, is what kind of life we are living in our sleep-time, and in a striking manner he proceeds to give his explanation.

Mr. Vale Owen writes: "Even in this earth-life we are spirits. That is why we believe we are immortal. The difference between a live man and a dead man is that the live man has a body of flesh and the dead one has not. But the man himself is a spirit all the time. When he falls asleep he apparently dispenses, for a few hours, with this body. He puts it off like an overcoat. But that is just what he does when he dies. So the problem is to find out what is the difference between a sleeping man and a dead man. If we can solve this problem we shall have found a key which ought to enable us to open the gate which leads into the Garden of Sleep. We may not be able to go right into that mystic garden. But if we can manage to get the gate open we ought to be able to get a look inside."

How he develops his attempt to get the "look inside" must be read in this highly interesting article, which concludes with an eloquent passage wherein Mr. Vale Owen suggests, as an experiment, that at first waking one should endeavour to recall the wanderings in the dream state, when "it may be you will find it in you to realise that during the night-time you have walked on holy ground with pleasant people, and that your heavenly companions are not very far away from you during the day-time also."

The essays written in 1883 by Frederic W. H. Myers are to be republished by Macmillan under the title: "Essays, Classical and Modern."

Mrs. Rosa Leo Grindon, who is known in literary and dramatic circles for her work in connection with Shakespeare's plays, contributes a long article entitled "The Other Side: What I Have Learnt of the After-Life" to the "Manchester City News" (September 17th). She states that she writes in the hope of helping earnest inquirers, and especially in view of the approaching visit to Manchester of Sir Arthur Conan Doyle, when interest in the subject will be greatly stimulated.

Mr. George E. Wright, in his memorable address to the members of the L.S.A. in June last, suggested that it was high time than an effort was made to drop the term "medium" (that "horrid word" as Myers called it) and substitute for it the far more appropriate name "sensitive." We find another suggested name in that interesting and extraordinary book, "Neither Dead Nor Sleeping," by Mrs. Sewall.

She writes: "The term 'control' applied to the assistant on the Etheric Plane I think inappropriate, since I do not observe that he does in any sense control either his patrons or the other side, or myself or my assistant on this side. I think the name 'medium' much more indicative of the actual service rendered by these assistants on both sides, but the charlatanism charged against such assistants indiscriminately by ignorant, prejudiced persons has rendered the title 'medium' obnoxious. I should like to see the term 'Interpreter' applied to both."

In this remarkable record of her psychic experiences Mrs. Sewall refers to an instance of what she calls "instantaneous disintegration." Sitting alone in her room in which neither the door nor the window was open, she was holding in her hand a photograph which she was discussing with a friend who was with her. Mrs. Sewall reached forward with the photograph, asking her friend to examine it. The other, reaching out her hand, said, "Where is it?" Mrs. Sewall replied, "Why, you took it from my hand." The friend said this was not so, that when she extended her hand to take the photograph (which she had seen) there was nothing for her to take. In a subsequent communication by automatic writing it was explained that a certain one on the other side had taken the photograph. The reason given for the act was so strange that it would take a generous measure of belief to credit it. The book, however, is one to read whether it be to praise or censure.

"A Dreamer" writes in the "Daily Mail": "Happy and normal people do not dream. But the absolutely normal are in a very small minority. Most other people dream more or less, and are curious as to the origin and interpretation of their dreams. . . . The meaning of a dream is seldom what it appears to be on the surface; the obvious interpretation is not often the correct one. And for that reason the attempt to interpret dreams by people other than those who have qualified by long and patient study on scientific lines is likely to result in nothing but ignorant and totally misleading guesswork."

Have any of our readers any experience of singing during sleep? The following instance of slumber song is related by a correspondent in the "Daily Dispatch" (September 6th): "The singer was a man of about 20, who ordinarily has no pretensions to being a vocalist. One night, however, the whole household (about five people) were awakened by his voice. It was as if a singing master were giving an example of voice-production. It was a sweet but sonorous tenor, and lasted, maybe, half a minute. Afterwards the singer could recollect no dream which might have caused him to sing."

Another correspondent in the same paper writes: "We were billeted in an old French barn during the war, when, in the middle of the night, a corporal sleeping next to me sang two verses of a well-known hymn in a clear tenor voice, quite sweetly. You can imagine how astonished we were! He remembered nothing of it the following morning."

That wonderful war record, "The Fighting at Jutland," published last week (Macmillan, 21/-), contains the story of a curious prophecy made by a Maori chief. He presented to the captain of the battle-cruiser *New Zealand* a Maori war mat, with the injunction that it was always to be worn by him when in action. "With the gift was made a prophecy that the ship would one day be in action and would be hit in three places—on the after-turret, on the fore-top, and on the conning-tower—but that the casualties would not be serious. At Jutland we were hit only on the after-turret, and there were no casualties. We told the Maori chief at the time of the prophecy that what he said might come true, but that it was of no personal interest to the officers and men then in the ship, as on September 1st, 1914, we were due to pay off, and a completely new set of officers and men would join. But the Maori chief was emphatic that it was the same officers and men who would be in the ship in action." He was right, and the mat was worn at Jutland."

Mr. Horace Leaf, in the "Psychic Gazette" (October) speaks of excellent results in psychic photography obtained by a group of investigators in Darlaston, South Staffordshire. He says that for the present the circle is withholding the names of its members until they consider themselves sufficiently developed to be able to give assistance to bereaved ones. Recognised "extras" have, however, been obtained.

MR. JAMES DOUGLAS AND "THE WANDERINGS OF A SPIRITUALIST."

A STRIKING PRONOUNCEMENT.

"Is Conan Doyle Mad?" is the startling headline of a sober and sane article by Mr. James Douglas in the "Sunday Express" (September 25th). Mr. Douglas points out that Sir Arthur could not have created Sherlock Holmes if he had not been versed in the laws of evidence, and that in many other respects he is a pioneer, seeing further ahead than most of his contemporaries. "He foresaw the nature of the submarine war. Many other predictions that he made have been fulfilled. As an imaginative realist he rivals Mr. Wells. It is not easy to reconcile these facts with the hypothesis that he is stark, staring mad on the subject of the dead. . . . He has established his right to be heard, and we may be wrong in refusing to hear him. There may be oceans of fraud and folly in Spiritualism, but there may be a grain of truth in it. It may be one of the great movements of the human mind, as yet in its early stage, but destined to struggle towards full and final victory. . . . It may be that Spiritualism will become an ordinary fact and factor in human life. The ancient barrier between the living and the dead may be crossed. Intercourse between the two separated portions of the human race may be made possible. The mourner may cease to mourn. The continuity of personality may be proved beyond doubt. It may be possible to know as well as to believe. How can I rule out this vision of hope and joy? I certainly cannot prove that it is impossible."

One thing (in Mr. Douglas's opinion) Sir Arthur's book, "The Wanderings of a Spiritualist," proves—his intellectual honesty. "He makes admissions which a rogue or lunatic would not make. He deliberately weakens his own case by his exposition of its flaws. The working of his mind is candid, and he is a glorious evangelist. His fervour is splendid."

Mr. Douglas closes by claiming a fair hearing for Sir Arthur. "Let us investigate instead of sneering. Let us examine all the evidence, all the witnesses, all the 'cross-correspondence,' all the 'book tests,' and all the photographs. Let us sift and clarify, weigh and measure. The progressive Press, at any rate, ought to be on the side of reverent research and honest exploration."

Mr. James Douglas was formerly editor of the "Star," and his conspicuous ability as a writer and thinker rather led us to expect from his pen in this case something removed from the usual run of criticism. We are glad that expectation has been justified. The cheap assumption that a man whose views differ materially from those of the majority is necessarily insane may well be left to the race of dullards who have not the imagination to rise to the understanding of a new idea.

THE MAN OF VISION.

BY THE REV. F. FIELDING-OULD, M.A. (CANTAB.).

"There shall be those who sowed and might not reap,
But ere the seasons' circle fell asleep,
And found no guerdon for their labouring.
There shall be those who dreamed and could not bring
Their dreams fruition, but were baulked and bound,
The sport of meaner souls who hemmed them round.
There shall be those who loved and might not know
All their days gladness: yet for all their woe
Went with unsullied shield and plumed helm unbowed."

A "man of the world" is one who is thoroughly at home among the conditions of this material plane. He understands his environment and is in sympathetic and intimate correspondence with it. The world cannot take him in nor get the better of him, and so he prospers, is contented with himself, and leaves a fortune behind him.

But there is another type and temperament for which the "man of the world" has a good natured or more probably a highly irritated contempt. It is the "unpractical" man, the dreamer of dreams, the man whose mind seems to him full of whimsies, fantasies and nonsense. St. Francis was the chief of such in history, Locke's "Beloved Vagabond" in fiction. He is a guileless child in the hands of the hard headed, a fool to his own brothers and sisters and a dear helpless creature to his wife. "Do not stand looking at the sunset," they cry; "you are getting your feet wet." "I see heaven opened," he may say, and they will rush to stone, not a blasphemer, but such an exasperating oddity. If he can make a name as a poet or a prophet the "man of the world" will pass by such a *lusus nature* with his tongue in his cheek, or priggishly pretend a little appreciation, lest the enthusiasts should think him a freak himself.

But most dreamers cannot communicate their vision, their song is beyond the compass of a mortal voice, and the melody which makes their hearts dance is in a key which the human ear cannot detect. Alas, for such sensitive souls, they do not belong to this order at all; they are guests misunderstood and underestimated, the victims of continual disappointment, wounds and contempt.

Very touchingly has Mrs. Wallis's famous control spoken

of the awakening of such in a higher world, where values are different and prizes distributed upon quite another system; he has told of the joy of being at last understood, of the pleasure of long-deferred appreciation, of the endless vistas of congenial development which shall there open out before them, of the glory of self-realisation and self-expression when at last they shall be able to give utterance to that word which all their lives has been stammering upon their tongue.

It is to be expected that the more spiritual a man is, the more fully alive his consciousness to the wonders of the great beyond, the less will he be in intimate rapport with the world and its affairs. He may do the duty of the daily round but he is progressively losing touch with his material environment; it means less and less to him, occupy his energies as it may; and, like the Great Master, he will tend to become an anomaly, a stumbling block, a walking reproof of the world and its modes of thought. Where his treasure is there will be his heart, and his kingdom is not of this world.

SPIRAL THINKING.

THE PROGRESSION OF THE SPIRIT.

As a slight possible contribution to the exceedingly interesting paper by Mr. A. J. Wood in *LIGHT* (p. 602), I venture to call attention in connection with "thinking spirally" to some lines in "A Lyric of the Golden Age"—that wonderful book of inspired verse through Lake Harris in his earlier years. On p. 242 we read:—

Through harmony in body, heart and brain,
Through harmony of wisdom, love and use,
Man blooms in every faculty of soul,
And every organ of the cultured mind,
And consciousness itself becomes inspired,
And man reflects the streaming thoughts that shine
Through spirit atmospheres upon the world.
He takes impressions from the entities
Of the Divine Existence; in his sleep
He passes through the golden gate that opens
Into the splendors of the Spirit-world;
He wakes beyond the body and its sphere,
He is at liberty from outward things.

This state of inner waking is beyond
The state men first take on beyond the grave,
Because the nervous essence that first clothes
The spirit, leaving the dissolving form,
When mind becomes clairvoyant yet remains
Connected with the outer particles;
And when this state grows perfect man ascends
The spiral pathway of the upper life.
His errors being dormant, and he learns
Eternal and unutterable things,
That never are and never can be known
Till all the outward faculties of man
In perfect harmony prevent no ray,
But shine translucent from the light above.

Also Mr. Wood's clearly thought out "natural-spiral" as from "right to left"—thus *downward*, as against the "spiritual-spiral" from "left to right"—thus *upward*, strikes one as in perfect consonance with both the mystic Boehme and the philosopher Bergson; in the "contrary will" of the one and the "contrariety" and "interruption" of the other.

May it not be conceivable that the Christian Scientists have—consciously or unconsciously—come into somewhat of this "spiral" thinking, and hence the "natural" results!

"God from our hearts veil after veil
Keeps lifting, till we see with His own sight,
And all together flow in unity's delight."

E. J.

THE POSTAGE TAX.—We receive so many letters requiring a personal reply, but without the necessary stamped addressed envelope, that we must again remind correspondents of the necessity for prepaying postage in these cases.

L.S.A. LECTURES.—Mr. R. H. Saunders, who is announced to speak on Thursday, the 13th inst., on "My Sitzings With Mrs. Wriedt," informs us that in the course of his address he will deal also with his experiences in Direct Voice Mediumship with Mrs. Roberts Johnson.

"DETACHED" CRITICISM.—Altogether, there are at least a hundred occasions upon which Home raised himself in the air and floated round the room in front of such reputable witnesses as Lord Adare, Lord Lindsay, Captain Wynne, Professor Crookes, Samuel Carter Hall and his wife, Mr. Hewett and his wife, and many others. Critics of spiritual phenomena habitually refer to each case as if it were something entirely peculiar in itself, with no reference to the cumulative testimony of many separate observers. It is as unfair as if some strange animal had been reported by fifty travellers in Central Africa but its existence was disputed by men who examined one single case and refused even to allude to the other forty-nine. There are few earthly things which could not be contested by such tactics as these.—From "Spiritualism and Rationalism," by SIR ARTHUR CONAN DOYLE.

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A Society for Spiritual Enlightenment and Service.

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THE NEED FOR INSTRUCTION.

Almost the first thing that confronts the inquirer into psychic matters is the difficulty of knowing how best to approach the almost bewildering mass of information now in existence, how to separate the facts from the fallacies, and know the wheat from the chaff.

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A STRANGE WEDDING.

The "North China Herald" recently contained an account of an unusual wedding procession witnessed one Sunday at Yangchow by thousands of interested spectators. The daughter of a once prominent official had been engaged from infancy to a scion of another official house, who died several months ago. After his death, the young man appeared repeatedly to his promised bride, urging that she must go to her mother-in-law's house as if he were alive, and become the wife of his *kuei* (spirit). Her family reluctantly consented to her going, and amid many tears the procession made its way to her future home, the bride's chair, instead of being decked in the conventional red, being draped in green satin, and the cortège comprising all the accoutrements of an old official funeral. The wedding ceremonies of doing obeisance to ancestors and friends were performed by the girl beside the coffin of the bridegroom in a temple.

ANSWERS TO CORRESPONDENTS.

P. B. BEDDOW.—Dr. Powell dealt very fully with this question in *LIGHT* for July 23rd and 30th last.

K. M. M. (Jersey).—We fear it would be impossible. Séances for materialisation are very rare.

G. V.—There is very little meat on the "bone" you have to pick with us. The articles ceased at that point just because the matter was finished, and for no other reason. "Love and Peace" by all means, but not at the cost of tame acquiescence in injustice to others.

V. P.—It is an offence which, as Mrs. Gamp said, lambs could not forgive nor worms forget. But we hope our heat is always of the "radiant" variety.

G. COOPER.—Such was his "Bible language." But he will know better as time goes on.

W. F. PRINCE.—Our good wishes go with you. We hope our next meeting will be on your side of the Atlantic. At present it seems of all things the most improbable.

D. F. M.—We know of no Spiritualistic group in the town, but we believe there is a Theosophical centre there.

S. S. S.—Thank you for the letter with your impressions of the movement. We may quote some of your remarks.

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QUESTIONS AND ANSWERS.

Conducted by H. W. Engholm, Editor of the Vale Owen Scripts.

Our readers are asked to write us on all questions relating to Psychic and Spiritual Matters, Phenomena, &c., in fact, everything within the range of our subject on which they require an authoritative reply. Every week answers will appear on this page.

We do not hold ourselves responsible for manuscripts or photographs unless sent to us in registered envelope, and all communications requiring a personal answer must be accompanied by a stamped, addressed envelope for reply.

PSYCHIC PHOTOGRAPHS—MELANCHOLY FACES.

J. asks us a question which we have answered before in replying to another correspondent: "Can you suggest any reason why the faces in psychic photography are so mournful in expression, so completely lacking in joy and vitality?" Yes, quite easily. In the first place, the faces are rarely actual faces of the spirits concerned, but plasmic masks—simulacra—of the faces they wore on earth. That is one reason. We may next take the consideration that spirits coming from their own natural sphere into earth conditions for the first time do so often with strain and difficulty, which may conceivably have its effect on the pictures presented. But they are not always sad faces. We have known some radiant and happy ones, where the conditions (about which we know so little) are especially good. But as many spirits had not a particularly happy time on earth, and yet wish to show themselves as they were (for recognition) rather than as they now are—sometimes wonderfully changed by their new life—the explanation is easily apparent.

MUSIC OF THE SPHERES.

P. R. H.—We quite agree. The musical forms of earth are doubtless "materialisations" of the essential principles of music. It has been said by poets and philosophers that the whole Universe is constituted on musical principles, and doubtless all the arts besides music present some aspect of the idea of Harmony. As to the "heavenly concerts," referred to by Swedenborg and others, we can only dimly conjecture the character of them, aided by earthly analogies, but in themselves they must be far beyond our mental range, limited as it is by the criteria of physical life.

SEEING THE AURA.

J. F.—Quite a number of people who know little or nothing of clairvoyance say that they have on occasion seen a "light" around a preacher or orator. Some of them write to us for an explanation. We can only reply that it is impossible to say positively that they saw the aura. It might in some cases be the result of fancy or an optical illusion. It is only when their accounts tally with those of recognised clairvoyants that it is possible to speak with some degree of assurance. Our subject is essentially one in which the greatest care is necessary. Loose statements and hasty judgments have been its bane.

EARLY RECORDS OF ECTOPLASM.

A correspondent, R. F. S., asks me if it is not the case that Ectoplasm, about which we hear so much nowadays, was a familiar phenomenon at séances in the early days. This is so, and it is only another instance of rehabilitation

under a new name, with the added circumstance that, thanks to Dr. W. J. Crawford and Dr. Gustave Geley, the substance has received a scientific imprimatur. It has been handled, weighed, examined under the microscope, and subjected to chemical analysis. Details of this last operation were published in the last issue of *LIGHT*. The actual production of Ectoplasm was much more common in the early days of the Spiritualist movement than it is now. Then, materialisation was a fairly regular form of mediumship, while to-day it is extremely rare. An excellent and vivid description of Ectoplasm forming and issuing from the side of the medium Eglinton will be found in Edmund Dawson Rogers' "Life and Experiences."

THE SIDERIC PENDULUM.

"Pendulum" asks me to furnish him with "more particular details of what is meant by the Sideric Pendulum." If he had followed the discussions and descriptions given in *LIGHT* from time to time he should be quite familiar with the details. The actual process appears to be of great antiquity, and various names are employed. For instance, it is known as the Magic Pendulum, and in France as the pendule explorateur. It consists of a ring or small ball suspended from a thread held between the fingers. My correspondent will find much about it in that excellent little brochure of Sir William Barrett's, entitled "Psychical Research" (Home University Library). In the "Strand Magazine" of August last year there was an article on "The Sideric Pendulum," in which it was claimed that by means of the pendulum the sex of eggs could be determined.

HYPNOTISM AND CLAIRVOYANCE.

G. M. C.—We can but answer your question at the moment by a reference to the experiments of Dr. Gregory, who wrote: "We have often seen persons in the mesmeric sleep who could see and describe correctly what was done behind them, or otherwise out of the range of their vision had their eyes been open, whereas their eyes were fast closed and turned up, so that when forced open only the whites were visible, and moreover insensible to light. In other words, we have often seen and tested the fact of vision without the use of the external eye. This fact is observed in natural somnambulists, independent of artificial magnetism." This was in the early days when the subject of mesmerism or hypnotism had to struggle for recognition, and was fiercely opposed by the medical schools. We suggest that you consult later books on the matter when you will find all the information you seek. It is impossible to go fully into the subject here.

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Lewisham.—Limes Hall, Limes Grove.—6.30, Dr. W. J. Vanstone.

Croydon.—Harewood Hall, 96, High-street.—11, Mr. Percy Scholey; 6.30, Mr. G. Tayler-Gwinn.

Church of the Spirit, Windsor-road, Denmark Hill, S.E.—11, Miss V. Burton; 6.30, Mr. Osborn.

Shepherd's Bush.—73, Becklow-road.—11, public circle; 7, Miss Cann. Thursday, Mr. T. Davis.

Holloway.—Grove Dale Hall, Grove Dale-road (near Highgate Tube Station).—To-day (Saturday, October 1st), whist drive in aid of building fund. Sunday, 11 and 7, Miss Mary Mills (Bristol), address and clairvoyance; 3, Lyceum (Mr. Drinkwater). Monday, 8, public circle (members only). Wednesday, 8, Mrs. E. Neville, address and clairvoyance. Friday, 8, free healing class.

Peckham.—Lausanne-road.—Harvest Festival, 7, Miss S. McCreadie. Thursday, 8.15, Mrs. A. Jamrach.

St. John's Spiritual Mission, Woodberry Grove, North Finchley (opposite tram depot).—7, Mrs. Laura Lewis. Wednesday, 8, Mrs. Annie Boddington.

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"There is no doubt that this will end in one of the greatest scourges that ever afflicted Europe—pestilence on a gigantic scale.

"THIS IS SO APPALLING A DISASTER THAT IT OUGHT TO SWEEP EVERY PREJUDICE OUT OF ONE'S MIND, AND ONLY TO APPEAL TO ONE'S EMOTION—PITY AND HUMAN SYMPATHY."

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WHOLE FAMILIES DEAD ON THEIR DOORSTEPS.

The Paris Edition of the "Chicago Tribune" says:—"The majority of the refugees were women and children, who wept piteously as they spoke of their long, hungry journey from Saratoff in the famine area.

"Near Saratoff I saw hundreds of peasant families returning to their ruined homes to die, having appealed in vain for food. I passed whole families dead on their doorsteps. Some parents have thrown their children into the Volga, preferring to see them drown, rather than hear their cries for bread."

DR. NANSEN APPEALS TO THE "SAVE THE CHILDREN FUND."

Dr. Nansen, in charge of Russian Relief on behalf of the Joint Committee of the International Red Cross and the League of Red Crosses, knowing the remarkable achievements in Child Welfare of the "Save the Children Fund" in the past and realising the importance of its wonderful organisation in the tremendous relief measures now necessary has made the following appeal:—

"Hundreds of thousands of Russian children are dying, and millions more are threatened with the same fate. Persuaded that only by unprecedented effort, made at once, can they be saved, I APPEAL TO THE 'SAVE THE CHILDREN FUND' TO CALL UPON MEN, WOMEN AND CHILDREN TO GIVE QUICKLY ALL THEY CAN SPARE TO THE RESCUE OF RUSSIA'S STARVING LITTLE ONES. Never in the World's history has help been more desperately needed. Every minute is precious. I thank you for your offer to work under my general direction and I guarantee just distribution of all your gifts to Russia made through me.

(Signed) "Fridtjof Nansen."

Bear in mind that the children are the greatest sufferers. To the children only is our relief given. Other Organisations care for adults, but our policy is "Children First"—and in that we are supported by the great-hearted British Public.

By giving to this Fund you give relief at once. There is no waiting while Committees are formed, decisions taken, and the whole machinery of charitable effort set in motion. The "Save the Children Fund" organisation is established under capable direction, and relief work is proceeding apace.

Oh! do not delay! Give your help freely and generously. Helpless bairns starve and suffer in MILLIONS—remember their need is urgent and GIVE IMMEDIATELY in Mercy's name.

Throughout the country various funds are being started to help Russia. This is an excellent thing, but if you contribute to any fund other than the "Save the Children" Fund, be sure that you clearly earmark your contribution as follows:

"For the Russian Children, per the 'Save the Children' Fund."

Better still, send your money direct to Lord Weardale, "Save the Children Fund," 26, Golden Square, W.

"SAVE THE CHILDREN FUND."

(Registered under the War Charities Act, 1916.)

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To Lord Weardale, Chairman of Committee of "Save the Children" Fund, (Room 517), 26, Golden Square, Regent Street, London, W.1.

SIR,—I would like to make a gift to help the Starving Children of Russia and enclose..... as a donation to the "Save the Children Fund."

Name

Address

"LIGHT," October 1st, 1921.

T. C. B.

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LIGHT

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PROGRESS & PSYCHICAL RESEARCH

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SATURDAY, OCT. 8th, 1921

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Information will be gladly afforded by the Secretary, who is in attendance at the Offices daily, and to whom all communications should be addressed.

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LIGHT

A JOURNAL OF
SPIRITUAL PROGRESS & PSYCHICAL RESEARCH

"LIGHT! MORE LIGHT!"—Goethe.

"WHATSOEVER DOETH MAKE MANIFEST IS LIGHT!"—Paul.

No. 2,126.—VOL. XLI. [Registered as] SATURDAY, OCTOBER 8, 1921. [a Newspaper] PRICE FOURPENCE.

What "Light" Stands For.

"LIGHT" proclaims a belief in the existence and life of the spirit apart from, and independent of, the material organism, and in the reality and value of intelligent intercourse between spirits embodied and spirits discarnate. This position it firmly and consistently maintains. Its columns are open to a full and free discussion—conducted in the spirit of honest, courteous, and reverent inquiry—its only aim being, in the words of its motto, "Light! More Light!"

NOTES BY THE WAY.

The homeward course is that to which you are now tending; for the outermost point has been reached, and is just being rounded. It is the rounding of that point, it is the turning of the vessels out of the harbour of material inertia towards the more active elements of the open sea, which is the cause of the much unrest in all directions at the present time. Soon the sails will fill and set steadily athwart the hulls, the vessels will settle down to their homeward course, and both officers and crews, now homeward bound, will be of cheery disposition, and ever as the fleet ploughs through the ocean of being, nearer and nearer will it come to the port from which it set out so many ages ago; and gladness and peace will gather about them as they go for the welcome which awaits them a-port, far away ahead into the east where the light is already breaking and the smile of God is seen.—From "The Life Beyond the Veil," Book IV.

With all his cynicism and occasional freakishness, Mr. George Bernard Shaw is an original thinker who incurs unpopularity in many quarters partly by being ahead of his time, and partly by his "inhuman logic." Clearly he is a disruptive rather than a constructive force, and the average mortal, unless he is very young, hates the disturber of his peace. In his long preface to his latest book, "Back to Methuselah," we find G. B. S. devoting his powers to establishing the idea that there is a controlling mind in Nature. He begins his treatise by reference to a "rich and consequently dogmatic" uncle whom he, when a young man, deeply offended, by exhibiting an inclination to defend Darwin, who had just set the religious and scientific worlds in a ferment. After showing, in effect, that that great student of Nature's processes had not, in revealing her methods, negatived the possibility of any intelligent cause at the back of it, and remarking upon the changes of thought which came as the result of much ignorant misunderstanding of Darwin and his discovery, we find Mr. Shaw saying:—

If I had told that uncle of mine that within thirty years from the date of our conversation I should be exposing myself to suspicions of the grossest superstition by questioning the sufficiency of Darwin, maintaining the reality of the Holy Ghost, and maintaining that the phenomenon of the Word becoming Flesh was occurring daily, he would have regarded me as the most extravagant madman our family had ever produced.

"Light" can be obtained at all Bookstalls and Newsagents; or by Subscription, 22/- per annum.

That sentence from "Back to Methuselah" puts into brief epitome the gist of Mr. Shaw's prefatory argument. This modern Aristophanes, with all his subversive ideas, has a method. He can always think beyond the apparent *impasse*. When the community has driven some idea—like competition or materialism—to its logical conclusion and got hopelessly "bogged" as a consequence, Mr. Shaw has always the wit to extricate himself and return. So we find him saying: "Evolution as a philosophy and physiology of the will is a mystical process which can be apprehended only by a trained and comprehensive thinker." He reminds us that even William Blake, that ecstatically pious mystic, spoke of the monstrous idol which was God to old-time Theology as "old Nobodaddy"; but he sees that there must be a real God behind the sham substitutes with which a trustful humanity is humbugged by some of its teachers. He discerns a guiding mind in evolution, notwithstanding much that appears to support the mechanist's idea of blind necessity. Mr. Shaw might become profitably acquainted with the work of a distinguished French scientist, tracing the existence of Idea in evolution. We mean Dr. Geley's "From the Unconscious to the Conscious," which gives definite form to the idea of a controlling intelligence in all the phenomena of life.

ADDRESS BY SIR OLIVER LODGE.

Sir Oliver Lodge lectured in Glasgow, at St. Andrew's Hall, on Monday last on "Facts and Possibilities," before the Glasgow Society for Psychical Research. In the course of his address he said: "It is quite likely that every mental process must have a physical concomitant—though that is a possibility, not a fact—but what is certain now, in the light of the great assemblage of psychical facts included in our studies, is that a material concomitant is only necessary when appeal has to be made to our bodily senses, and that a whole psychic universe of thought, feeling, and emotion can exist without making use of matter of the ordinary sense-appealing, moving kind."

Sir Oliver continued: "We have to consider the possibility that not matter alone, but the ether also can be animated, that its energies can be utilised and directed by life and mind in ways as yet unknown. This is a possibility—at present it is no more. Psychical research exists for the examination of any reasonable kind of possibility and tracking it down till it can be permanently incorporated into the region of fact." We hope to make more extended reference to this address in a later issue.

IN THE HEAVENLY PLACES.

(Reprinted by request.)

God does not send strange flowers every year.

When the Spring winds blow o'er the pleasant places,
The same dear things lift up the same fair faces,
The violet is here.

It all comes back—the odour, grace and hue,
Each sweet relation of its life repeated.

No blank is left; no looking-for is cheated;
It is the thing we knew.

So after the death winter it must be.

God will not put strange signs in the heavenly places,
The old love shall look out from the old faces.
Sweet flow'r, I shall have thee.

ST. MICHAEL AND ALL ANGELS.

ADDRESS BY THE REV. G. VALE OWEN.

An enormous gathering, with many hundreds turned away, was the feature of the opening meeting of the autumn and winter session of the London Spiritualist Alliance at 6, Queen Square, on Thursday, September 29th, when the Rev. G. Vale Owen delivered an impressive address on "St. Michael and All Angels." Although the meeting was not to start until 7.30 p.m. many people were waiting for admission at five o'clock, and before seven o'clock there was a long queue stretching some fifty yards. The hall was beautifully decorated with palms and ferns, and the platform was embowered in greenery.

The proceedings opened with the singing of the hymn, "O God, our help in ages past."

Mr. H. W. ENGHOLM, who presided, said at the outset that he regretted that so many had been unable to obtain admission, but they would be glad to hear that before long Mr. Vale Owen would deliver another address in a much larger hall, when all his friends would have an opportunity of hearing him. (Hear, hear.) He went on to refer to the efforts that were being made by the L.S.A. to meet in a practical way the constantly growing interest manifested in their subject. The Council had realised that instruction was the vital thing, it was what people were demanding. Inquirers all wanted to go to a medium for what they called first-hand evidence, but such a course was not possible, there were not enough mediums to go round. It was not always necessary to put facts to the test of personal experience. They believed in the rings of Saturn and the mountains of the moon, though they could not all look at them through telescopes. Many great truths they had to take on trust from men and women who knew. So the Council had decided that the only way was to teach from the abundant records in their possession. As most of his hearers knew, they had inaugurated a series of classes which would bring all who attended them in touch with the real facts. They would be conducted by experienced and carefully chosen exponents of the subject, and should yield rich results. He hoped the members would largely avail themselves of the splendid opportunities thus afforded. There was one point he wanted to emphasize, and that was that the whole policy of the L.S.A. was going to be absolutely under one banner. "I wish to make no secret of the fact that there is going to be the Christian standard unfurled over this organisation." (Applause.) At a sitting he had had a few days before with Mrs. Osborne Leonard, his dear friend Mr. Stead expressed the heartiest approval of this ideal. Mr. Engholm then introduced Mr. Vale Owen, saying that when he had to choose a speaker for that date, Michaelmas Day, he could think of no one better fitted to address them on St. Michael and All Angels than Mr. Vale Owen. He would tell them something about those angel friends whom he had helped us to know so well during the last few years. (Applause.)

Mr. VALE OWEN, who, on rising, was warmly greeted, said he was happy in addressing those whom he knew he could call friends, and who, like himself, were fighting a battle against great odds. The time would come when the odds would be on the other side. He was speaking, of course, from the visible standpoint, because from the invisible those who were on their side were more in number and power than those who were against them. In the physical world they could not see electricity, but its effects became visible. It was just the same with their angel friends. They might be invisible, but to those who had eyes to see, their presence amongst us was amply manifested.

MICHAEL, THE WARRIOR SAINT.

He wanted to speak to them that night about St. Michael and the Angels. Of St. Michael himself we knew but little. He was mentioned in the last book of the Bible,

where it said that there was a great warfare in the heaven—it was probably in what we called the first sphere—between the powers of light and the powers of darkness. This great archangel, Michael, headed the heavenly forces against the dark forces. We also heard of him in the tenth chapter of the Book of Daniel, where contention was again referred to, but it was quite a different warfare from that mentioned in Revelation. He (the speaker) regarded the Book of Revelation as a record of real incidents in the spiritual world, not as phantasies, and the same with regard to the visions of Daniel. Daniel told us that when he was by the river Tigris he had a vision of a man, whose name was not given, but who was evidently an angel of high estate, and who said, practically, "I have come to you. I have known you for many years. I have come because your prayers brought me to you." The inference was that it was possible to come into contact with angels of very high estate, when one sought in humility, earnestness and purity of spirit. Daniel had been doing his duty from day to day. Suddenly he was made aware that he had been watched, helped and encouraged all the time. Then this angel went on to tell him that he would have come sooner, but he had been detained, owing to a contest with the Prince of Persia. The old Speaker's Commentary, he was glad to see, took a purely Spiritualistic view of the meaning of this passage, holding that the Prince of Persia alluded to was the guardian angel, the spiritual being who had in his charge the destinies of Persia. The angel who spoke to Daniel said that he had no one to help him in this contest but Michael. Mr. Vale Owen explained that the Hebrews only appreciated what was for or against their own nation. It was Israel *contra mundum*. Therefore, when an angel was friendly to any other nation, they took for granted that that angel must be evil.

THE COUNCIL OF THE DIVINE HIERARCHY.

He (the speaker) rather conceived, on the other hand, that the guardian angels of Greece and Persia, and Michael and Gabriel, were all members of the Cabinet, if he might use that expression, under one great Heavenly King. Each had his own portfolio, and it was his duty before taking definite action to co-ordinate with his fellows. That, in a very rough way, was how he conceived that the great leaders of the angels worked when their eyes were bent down on this poor, old, moth-eaten world of ours. He was strengthened in this idea by a passage in the New Testament, where our Lord was reported as saying: "It is not the will of your Father that one of these insignificant people should perish." What he really said was something more emphatic. In essence it was "It is not the will or the decision come to before the face of your Father," etc. If we got that idea we would have a vision of a great council of angels called together to the Father. To the simple people whom he addressed Jesus represented the Father as presiding over this Council. There was no irreverence in this representation, it was to show that the Father worked with the co-operation of the higher angels. So, although the great Creator was alone supreme, yet when He worked out His will in the universe He called into co-operation with Himself free-willed human and angelic beings who, with Him, formed the plan of campaign. God, Who alone had the right to dictate as a despot, never did so. He never deprived us of our freewill.

One of the oldest and loveliest hymns in the Prayer-book was the Benedicite. It was connected with the Book of Daniel, and was probably of Persian origin. It was a mistake to suppose that the Persians were idolaters and fire-worshippers. In that hymn we found the whole hierarchy of angels spoken of as having charge over different departments of life. In the Book of Revelation there were four of these departmental angels mentioned. St. John,



THE REV. G. VALE OWEN,
Vicar of Orford, Lancs.

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[Daily Mail]

describing a great council, with the Shekinah light enthroned in the midst, saw present four beings whom he could not describe, but who struck him as exceedingly powerful and beautiful, each having charge over one of the four great kingdoms of the living creation. These beings were of very high estate, and we could not hope to hold direct intercourse with them, except very rarely, but there were many degrees of angels under them until we came right down to the earth plane. He loved to think that no spirit, however humble or ignorant, went over there who was not utilised in some way in the wonderful service of God. Dr. Geley, of the Paris Metapsychical Institute, said the other day that the spirits engaged in helping him in his materialisation experiments displayed the mentality of artisans. They were spiritual workmen engaged in carrying out the task allotted to them. That, Mr. Vale Owen took it, was the way in which the great campaign was conducted from the Other Side.

THE PRESENT-DAY CAMPAIGN.

Was there a campaign going forward at the present day? We knew there was, and he believed that it was put on foot some centuries ago, and had since been matured and intensified. The darker forces had been more and more condensed, till they had broken through, and the Great War was one result. But bright forces had also been breaking through. Had they noticed how material science had broken its way into the etherial? It was a significant fact that this synchronised with the operations from the Other Side. It was important to realise that there were forces in the Beyond which were wide awake and competent at the appointed time to meet all the difficulties with which mankind might be confronted. They were delighted to work shoulder to shoulder with us.

He thought one great mistake many Spiritualists made was to come into this movement for what they could get out of it. (Hear, hear.) He did not blame them for wanting to get into touch with their loved ones, but the highest object was to give oneself in service. There were good folk who said that it was not right to interfere, to call angels down, and to disturb them. He honoured the people who sincerely hold that conviction, but what about those on the other side? Were they content? They did not wait to be disturbed. They came and called us to help them. They said, "We want your co-operation, we are engaged in a great work—come and stand with us, shoulder to shoulder." In illustration of how these angel friends worked he instanced the case of one who claimed to be an ancient Egyptian, who was manifesting through a boy medium. He seemed to be of high degree, and when Mr. Vale Owen asked him how it was that he was on the earth plane, he replied that the call came to him seventeen years ago for volunteers for a campaign which was on foot. "I believe," said the speaker, "that his special mission is to develop that boy, who is destined to be a great medium."

Mr. Vale Owen went on to speak of a wonderful séance which he attended in company with Mr. Engholm. The old control of the medium seemed to be in great distress, and did not know what was the matter—someone was trying to get through. Then came a blinding flash of light, which electrified the whole room for one instant. It appeared right over Mr. Engholm. The latter, thinking it was a friend, said, "Is that you, Wally?" A voice said, "No, Arnel is here." "That," said the lecturer, "was one of the most intense moments I ever lived through."

In conclusion, Mr. Vale Owen said that if we spirits in the flesh would only take for granted that our dear friends in the Unseen were with us, we would be able to feel their presence, and to realise that they were trying to help us, and to give us the one glad message they were always seeking to deliver: "Stride ahead, don't look behind, have no fear, we are by your side." (Applause.)

Mr. Engholm, in proposing a vote of thanks to the speaker, said he felt sure that that night he had brought the reality of the angels close home to them all. "Henceforth," said Mr. Engholm, "I am going to call him, if I may, the Vicar of the L.S.A." (Applause.)

Dr. Abraham Wallace seconded the vote of thanks.

During the evening a beautiful violin solo by Bach ("Air on the G String") was given by Miss Dorothea Walenn, accompanied by Miss Emmeline Brook.

CHINESE SPIRIT LORE.—The following is taken from Sir Francis Younghusband's "Heart of a Continent," which tells the story of extensive travels in Asia: "We went to Kaiping. On the way we passed cart after cart laden with coffins, and with a cock in a cage on the top of each. A Chinaman dislikes being buried outside the Great Wall, and as soon as his relatives can afford it they bring him home inside of it again. These were the bodies of colonists who had died in Manchuria, and were being brought back to their homes again. The cock was intended, by his crowing, to keep the spirits awake while passing through the Great Wall; otherwise it was feared the spirit might go wandering off somewhere and forget the body, and the body might be brought in and the spirit left behind."

SEEING THE AURA.

SOME OBSERVATIONS ON THE KILNER SCREENS.

Mr. W. Whately Smith writes:—

I first heard of the Kilner screens for viewing the "aura" some years ago, and Dr. Kilner very kindly allowed me to visit him, and showed me the "aura" as well as was possible without a model. I certainly saw it, or thought I saw it, round his hand and arm, but it was very faint, and when I tried by myself with borrowed screens (which, however, were old and may have lost their power), I failed. On the other hand I have on two or more occasions, when the lighting happened to be just right, seen it vividly round my own fingers without any screens at all.

Just what the effect is due to seems to me to be obscure at present. I am not yet altogether sure that it may not be an "artifact," or optical illusion of some kind, though it is difficult to see how it would arise. Or it may be a *bona-fide* phenomenon, and this does not seem very improbable. We know that the layers of air next to the skin must be in a different condition from those remote from it. For instance, (1) they are at a different temperature; (2) the electrical changes constantly taking place in the body must affect them; (3) they are unquestionably full of the minute particles which give rise to the sense of smell.

The last point seems to me to be especially significant. We know that very minute particles (e.g., those composing smoke) scatter light-waves of small dimensions—that is why cigarette smoke looks bluish by reflected light and reddish by transmitted light. The particles which give rise to odours are probably smaller than those in smoke (I do not know what size they are supposed to be), and, if so, they will scatter light of a still shorter wave-length, i.e., bluish violet or violet light, or even perhaps light of so short a wave-length as to be on the very edge of the visible spectrum. This might account for the "aura" being visible to some people and not to others—the former having a slightly greater visual range than the latter. Inasmuch as the number of particles in a given volume would presumably be much less than in ordinary smoke, a smaller quantity of light would be reflected, and the effect, therefore, would only be observable under the most favourable conditions, except, perhaps, for people whose eyes are especially sensitive to light of the wave-lengths concerned. In any case the effect would be more readily observable if the amount of light of other wave-lengths were reduced so that the "aura light," as I may call it, was less drowned out.

This elimination of irrelevant light is, presumably, the function of the Kilner screens, although—and this rather puzzles me—I seem to remember that one used them by first looking through them at the sky, and that one then looked for the aura, not through the screens, but in the ordinary way. One would have expected that if the screens were used to eliminate light of other wave-lengths one would have examined the aura through them. Perhaps someone who has used the screens more recently than I have, will clear up this point.

I suggest, then, as a provisional working hypothesis with regard to the "aura," that it is produced by the scattering of light of very short wave-lengths by minute particles emitted by the skin, such particles being either identical with, or similar to, those responsible for odours. The wave-length of the light thus scattered is very near—perhaps just below—the threshold of the normal visual range. It is thus normally visible to some and not to others, is only observable under very good conditions, and its observation is facilitated by preventing light of these wave-lengths from falling on the retina.

That this hypothesis suggests a great number of intensely interesting experiments goes without saying, but I should be encroaching unduly on your space if I were to attempt even to outline them. There is, however, one point which I should like to emphasise, and that is that by thus suggesting a strictly physical basis for the "aura" I am not in any way maintaining that it is not—as claimed by clairvoyants and others—intimately connected with psychical states. I am constantly finding new evidence of the way in which all bodily organs and functions and all mental activities are bound up together, and it so happens that I know better than most people how perfectly mental changes are paralleled by changes in the skin. That the skin alters its electrical properties in response to every shade of emotional change is now a commonplace of experimental psychology, and if to this is added the grosser changes due to respiration, changes in temperature, blood pressure, nutrition, and the like, it does not seem at all improbable—assuming the foregoing hypothesis to be correct—that changes in mental states might be reflected to any appreciable degree in the "aura."

. In reference to Mr. Whately Smith's question about seeing the aura while looking through a screen, Dr. Kilner in his book, "The Human Atmosphere" (1920 ed., p. 8) writes: "A large percentage of persons, after gazing through the dark dicyanin screen at the light, are able to perceive the aura . . . but a small minority find it impossible to detect it without the aid of the pale dicyanin screen."

THE POWER OF THE TONGUE.

SOME MYSTERIES OF SOUND.

By MRS. F. E. LEANING.

(Continued from page 632.)

All instructed people know that tones have not only pitch, volume, and so on, but kind or species, according to the instrument used. When the human voice is in question there is, in addition, the purely emotional quality popularly recognised in such expressions as a cold, or hard voice, or when we speak of warm sympathetic tones. Dullness, energy or cheerfulness can be conveyed infectiously, and are effects quite apart from the intellectual content of the words used. The way in which a person's name is pronounced carries a wide range of meanings to the hearer. It may be good news, bitter disappointment, impending condemnation, warning, reproach, or the warmest caress of affection. In the invocations of old Grimoires, not only the name but the right modulation was of importance, and among all primitive peoples the same thing is respected in practice, while the use of "words of power," mantrams and exorcism is not confined to the barbaric. Blackwood makes an interesting use of this theme, the effect of sound, in his book, "The Human Chord," and if the two young people had not become so interested in each other as to cause the Professor to "utter falsely," the experiment would not have ended in disaster. In another story also, in which John Silence is concerned, he quotes from the old Egyptian ritual of the Dead, "I have heard my name in the House of Ra." This did not mean the name by which the speaker was known on earth, though that may have its significance, but the true name, that "new name" which our Bible refers to, by which each spirit is known to the Creator.

THE IMPORTANCE OF NAMES.

The Bible student will indeed find a mine of meaning and of value in the importance everywhere attached to names throughout it, so much so that there may be a literal as well as a metaphorical basis for our common use of the word "vocation." Advances in spiritual estate, accompanying changes in the earthly fortunes, were sometimes signalled by the bestowal of a different name; those destined to great missions were named by angels before birth, and a new and significant name was given to several of the disciples when they were "called." Of the Christ it was said that His was "a name which is above every name." Everyone in the Roman Catholic Church is named after a saint, but monks forsake their worldly appellations when they enter the cloister.

We consider it a privilege to permit the use of the personal name among ourselves, and, therefore, it is not surprising to find higher beings cautious of admitting us to this familiarity with them. Compare the answers given to Moses the Lawgiver, and to Jacob the Patriarch, under such circumstances, when they put the question, "What is thy name?" Goethe followed a great precedent in the reply to Faust's similar demand by the spirit that proclaimed himself—

"Part of that Power, not understood,
Which always wills the Bad, and always works the Good."

The knowledge of a name, indeed, confers some kind of power by its use, some right or claim which must be acknowledged by the bearer of it; and if it is recognised as a sound-symbol of the true being, instead of, as with us, a handle for convenient reference merely, we can well understand that if such beings are higher than ourselves, they would not always choose to put any degree of control over themselves into our hands.

It is perhaps not inappropriate here to remember that certain qualities in the voice are said to have definite effects in promoting

RAPPORT WITH THE UNSEEN.

When Vice-Admiral USborne Moore was sitting with Mrs. Georgia, the remark was frequently made by T. J. Hudson that he found it easier to "come on the voice," and wanted "no music but the voice." Similarly Archdeacon Colley wrote to Professor Henslow: "As we are all singers and love singing, the powers unseen about us are very strong, and this is the secret of the success of our friends." The vibrations of the air produced by vocalised thought may, like the breeze notes, "die in von rich sky," but not without giving birth to echoes and effects in the finer spheres. By

all testimony there is certainly something equivalent to speech and song there, or we should not hear of lectures, conversations, chants, and the laughter of children, still less of mighty beings whose voice is "as the sound of many waters." Even if the language of angels, as Miss Monteith has suggested, is something very different in form from our spoken words, it does not follow that the alternative is equivalent to a dead silence. Thus what we say may in some fashion be transmuted and "heard in Heaven." Savages, the children of Nature, like our own little ones, and many Catholics, believe in the propriety and efficacy of spoken petitions, and even Wollaston the Deist, in his "Religion of Nature," written two hundred years ago, adduces the argument that since audible speech is superior to mental, and we ought to offer of our best in devotion, all prayers ought to be said aloud. A curious little corroboration of this principle occurs in Mrs. Sewall's "Neither Dead nor Sleeping," recently published, in which the author is recommended to speak the expression of her loving thoughts to a departed sister, on the ground that "to put this thought into articulate speech strengthens it."

VOICES FROM THE PAST.

Among all these various powers of the tongue is another, with much curious evidence to support it, which is concerned with the lasting impression it makes under some circumstances. Whether there be a continuous universal medium, etheric or super-etheric, which takes the record of all sights and sounds, we can only surmise; but some such theory is suggested by a certain class of hauntings. By what mechanism events so record themselves is a matter for the science of the future to deal with. We must be content for the present simply to note the fact that some visible and audible happenings, out of the total mass, do from time to time reproduce themselves, unsought and uncontrolled by the observer who happens to be present. Among these the phenomena of Voices occur, though with less frequency than non-vocal sounds. Such expressions of emotion as sobs, sighs, and sometimes a scream, may be put at the foot of the scale, but definite ejaculations or audible sentences are rarer. Yet they occur. In one of Mrs. Crowe's cases, "a voice like nothing earthly cried 'Weep! Weep! Weep!'" and when Mrs. De Morgan was visiting a haunted house with several other ladies, they all heard an ugly expression used, which was found to have been habitual with the brutal occupant of it in by-gone times. Sometimes the sounds are those of long querulous conversations, or altercations, leading up to some scene of violence, but these are difficult to verify as having actually taken place. The momentum of strong emotional excitement may reasonably be supposed to be the source of such phenomena as these, but in the case of monotonous sounds which resemble reading aloud there is no such likelihood; yet these, as in the case of Ballechin House, for instance, are as well attested as any. When once the driving-power of emotion is removed, one sees no reason why one series of sounds should reproduce itself more than another, or why several should not simultaneously, but this never seems to occur.

ANCIENT MUSIC.

To turn to a more pleasing class of illustration. We find that the tones of sorrow and anger are not the only ones that stamp themselves deep. Just as the repetition of the same act at the same time each day over long periods of time tends to produce a visual image of itself, so may the repetition of sounds bring about an audible reproduction long outlasting those that gave rise to it. This will more frequently and naturally be the case with the practice of devotion than in any other of the ordinary affairs of life, particularly in buildings long inhabited by a religious community. In one case where the drawing-room of a house, originally used as a monastery, was concerned, a deep sound of chanting as by a choir of men's voices seemed to sweep through it at a certain hour each evening, passing away in the direction of the chapel, which had immediately adjoined it. Here the material surroundings remained intact, and provided, possibly, a kind of physical rapport-object. But in another beautiful and similar case this was not so. In this, sacred music was heard among the ruins of the Benedictine Abbey of Jumièges on a summer after-

noon, by four English visitors, not psychic, whose separate accounts are printed in the "Journal" of the S.P.R. (Vol. XVII.). They agree that the sound was that of "trained melodious voices, singing in harmony," and as though echoing through a vast vaulted roof. Yet only the fragments of bare wall were there, under the blue sky, and there was no other church within a mile. Another case of music, though not of singing, occurs in the "Adventure" of the two ladies at Versailles, where the distant strains of the band of Louis XVI.'s time were so clearly heard as to be written down afterwards by one of the auditors.

We cannot leave the contemplation of sweet sounds making their individual lasting record without a glance at a further possible application. Nature, as well as humanity, has her great rhythms of wind, and wave, and forest murmurs; what if our little world, as it goes singing on its flight through space, should leave in its track a coloured chord, as well as its sister planets, all making up a wondrous solar harmony? For our Sun, which is a star, has its own place in the vast majestic dance of the stellar universe, in which the beats are aeons. Before the grandeur of these immensities and infinities, the spirit veils itself in awe, and comes humbly back to its home in the dust, mindful only to do its part there by making that tiny spot a place of melody and praise, of soothing and cheer, "driving far off each thing of sin and guilt," and making it the home of heavenly joys.

DIRECT VOICE MEDIUMSHIP.

A CONVERSATION IN THE MAORI TONGUE.

Lt.-Col. Arthur, D.S.O., of Preston, S. Devon, writes:—

It may interest readers of *LIGHT* to hear of the following experiences I have just had at séances held by Mrs. Roberts Johnson in my house on Friday, Saturday, and Sunday, the 16th, 17th, and 18th ult.

In each case excellent results were obtained; out of thirty-three sitters, thirty received satisfying evidence.

On Friday one sitter talked with five spirit friends, one after the other, receiving evidence of their identity and messages of value to her. All the other sitters were thoroughly satisfied except one; but he has been given information which he has yet to verify.

I was told by an Indian spirit guide to reverse my magnetic treatment of a patient. I have done so, and it has proved more effective.

On Saturday spirit friends spoke to two ladies from Scotland, giving business and private addresses and other information, which the sitters were able to verify. On this occasion there were fifteen present, of whom thirteen got good results.

On Sunday a medical man and his wife talked with their son (who was killed in the war), when the father asked to be touched. The spirit son touched him with a materialised hand. Then another spirit said: "Hallo, Jim!"

The Doctor: "Who is it speaking?"

Voice: "William!"

The Doctor: "William what?"

Voice: "William T—," giving full surname, which was that of the doctor's brother. They conversed for a few moments together, the son and brother expressing delight at his presence at the séance, and at the progress he is making towards recovery from illness. I must mention here that this gentleman was given up over eighteen months ago by doctors as incurable from rheumatoid arthritis and other complications. As a last hope his wife took him to be treated by a spirit doctor, operating through a medium, the result being a change from a dying man to one well on the road to recovery.

Subsequently my mother manifested, and spoke to me in the Maori language, I being the only one present who could speak Maori. Although her voice was weak, and some of the words indistinct, I gathered what she meant. She ended by singing a Maori song we used to sing together when I was a boy in New Zealand. It was explained by the spirit control that she did this to prove her identity—which she most effectively did.

Given the right conditions the manifestations at Mrs. Johnson's séances are, in my opinion, most convincing, her main object being to make the sittings occasions of reunion between those on this and those on the other side of the veil, and to bring consolation to them.

A WEDDING that excited much interest in Brighton Spiritualist circles took place on Tuesday of last week, when Miss Queenie May Goodwin, second daughter of Mr. and Mrs. J. J. Goodwin, leaders of the Brighton Spiritualist Brotherhood, was married to Mr. Albert E. Lewry.

MISS F. R. SCATCHERD lectured on Sunday evening last at the Daulby Hall, Liverpool, on "The Facts of Spiritualism Confirmed by Science." The keenest interest was shown, especially in the account of the appearance of forms visible only to a clairvoyant coinciding with a change in the registration of weight at the moment when the percipient saw the forms cross the platform of the balance.

RAYS AND REFLECTIONS.

I see that the Indian Rope Trick has cropped up again, this time in quite impressive circumstances. Lord Frederic Hamilton, in his new book, tells how Colonel Barnard, Chief of Police at Calcutta, tested the matter with a camera. The camera did not reproduce the performance as it was seen by the spectators. We give the story elsewhere in this issue. It is all very puzzling, for I remember that a good many years ago an American said that he started the whole story of the Rope Trick as a Press hoax and had watched with much amusement the career of the tale in all lands before letting out the secret. Perhaps it was the explanation that was the real hoax.

I referred last week to Sir Arthur Conan Doyle's play, "The Speckled Band," at the St. James's Theatre. It is pleasing to note that Mr. Hannen Swaffer, in the "Observer," last Sunday, says it is proving "one of the most successful shows in town." Which reminds me that Sir Arthur, at a film dinner recently, said he did not know where the name "Holmes" came from. Sherlock he took from the name of a celebrated cricketer. I suggest that "Holmes" came to Sir Arthur as a result of his early life in Portsmouth, where it is a name famous in naval annals. I believe there is a statue of Sir Richard Holmes, an adventurous seaman of Charles the Second's time, in the town.

A friend of mine—the Editor of a London magazine—on retiring, produced a book, "From an Editor's Chair," in which, amongst other things, he depicted the humours of editorship. They are many, and serve to temper its various afflictions. They are generally of the unconscious kind, and the letter bag is a constant source of unexpected drollery on the part of people who mean to be serious.

One may, for example, get an account of an experience which reads something like this: "My friend said I see it plainly and looked but there was nothing there and then we heard a voice speaking and he said do you hear that I heard it and then said he would not stay any longer." And so it goes on until you feel that a wet towel round the brow will be necessary to unravel the problem as to whether it is the narrator, the friend or the Voice which is speaking.

These things are not always due to defects of schooling. One remembers the letter of one Varsity man to another which "Punch" gave us many years ago: "Mr. Smith presents his compliments to Mr. Brown and says I have a hat which is not his so if he has a hat which is not yours they are the ones."

A friendly clergyman tells me of his holiday visit to a Southern sea-side resort. He writes: "I found amongst the Spiritualists two conflicting sects. Why do Spiritualists commit the ancient error of creed, organisation and external form? Surely, our truth is the heaven to spiritualise other forms of belief in the Unseen. And why do Spiritualist Churches banish the name of Jesus from their services?" I agree that the mission of Spiritualism is mainly that of permeation. And not all Spiritualistic Churches or Societies banish the name of Jesus from their services. Even if they all did it would not affect the essential truth of Spiritualism. The facts of science would remain unaffected if all the scientists turned atheist to-morrow. We should not abandon the use of the telephone or any other scientific instrument, to show our dislike of the irreligious views of the scientific world. Most of us would continue to be interested in the advance of science. That is the logical side of the question. But it has other sides, which need careful consideration.

Some one has asked me whether the cat is an Egyptian or a Persian animal. There are Persian cats, true, but I understand that the domestic cat is regarded by the authorities as having an Egyptian origin. Which reminds me (as usual) of a story. Some years ago I sat with a friend, the author of many books on mystical and occult lore, discussing politics and things in general. On the sofa sat the domestic cat regarding us with an air of quiet contemplation, and apparently listening to our talk with patient attention. But when we fell to discussing ancient Egypt, the cat yawned, and disdainfully turning her back upon us, went to sleep. "There, you see," said my friend, "she is bored by our conversation. As one of the royal race of Egypt she must know infinitely more of these things than we do."

D. G.

HEALING BY COLOUR VIBRATIONS.—We draw attention to Mrs. Fairclough Smith's lectures on Psycho-Colour-Therapy, The Human Aura, Spiritual Development, etc., details of which appear in our advertising pages.

VALE OWEN AND SWEDENBORG.

SOME COMPARISONS.

By ARTHUR J. WOOD.

TENTH ARTICLE.

SPIRITUAL ATMOSPHERES.

Everyone knows what it is at times to get into an uncongenial atmosphere, whether a physical, social, or moral one. There is a feeling of discomfort which is far from agreeable; and, in the case of an uncongenial social or moral atmosphere, an oppression of the mental faculties more or less disturbing according to its divergence from our own.

Again, we have all met the individual who, in spite of the many excellent qualities he may possess, nevertheless repels us; why, it would be difficult to say; and probably we should not be able to give any reason, except perhaps that of the person who did not like a certain Dr. Fell. In cases like these we are in contact with very subtle forces, having their origin, not in the material things, but in spiritual. On this plane of existence, they are, to a large extent, veiled and modified in their action by working through the denser atmospheres of a material environment; but when we cross over into the next plane, we meet their full force to a degree which is as distressing and painful to the spiritual body as certain conditions of the physical atmosphere are to our material bodies. The precise nature of these spheres, atmospheres, and emanations is, as yet, but little understood; and there is here no doubt a wide field of research open both for the physical as well as the spiritual scientist, for there is not a thing that exists, living or non-living, from a grain of sand to man himself, that does not possess a sphere or emanation characterised by a distinctive quality in keeping with its source. In fact, if it were possible to isolate any particular emanation and subject it to analysis, no doubt an expert would be able to determine its origin; just as easily as we are able to recognise the near neighbourhood of certain substances by their scents or odours, even although the substances themselves may not be visible. We are all able to detect at times what the good wife is preparing for us in the kitchen from our place of vantage in the drawing room! This, however, is a very crude method of detection, and would hardly be classed as scientific.

With regard to the more subtle forces or spheres of emanations which proceed from all things, both the Vale Owen communicators and Swedenborg have much to say about them from a spiritual standpoint. The former, on one occasion, referring to the emanations proceeding from certain rocks and minerals, says:—

"These characteristics are worthy of deeper study. The chemical composition has been more or less ascertained. But the more subtle influences proceeding from the ever-vibrating particles have been neglected. . . . The same truth may be adapted to the vegetable and animal kingdom also."

Swedenborg refers on many occasions to this subject of spheres and emanations, especially with regard to those in the other life. Writing on heavenly spheres, he says:—

"It has often been given to me to perceive that there is such a sphere about every angel and spirit; and a general sphere about every society . . . sometimes under the appearance of a thin flame, and sometimes under the appearance of a thin white cloud; and sometimes to perceive it under various kinds of odours. . . . In hell, under the appearance of gross fire, or a thick black cloud, or as various stench; which confirmed to me that a sphere of substances, resolved and separated from their bodies, surrounded everyone both in heaven and hell."

Again:—

"A sphere pours forth not only from angels and spirits, but also from all and everything that appears in that world; from trees and fruits, shrubs and flowers, herbs and grasses; yea, from earths and all their parts. . . . The same is the case in the natural world; a stream of effluvia constantly flows from men, from animals, and from trees, fruits, shrubs, flowers, and even from metals and stones. The natural world derives this from the spiritual world, and the spiritual world from the Divine."

The script expresses the same truth when it says that "everything material has its spiritual counterpart."

Even those subtle things, *thoughts*, which, according to the seer, are "changes and variations in the spiritual substance of the mind" have their emanations, which radiate and diffuse themselves around in their environment, much in the same way, no doubt, as the etheric waves sent out from a wireless station. Indeed, when we think of it, these

latter are merely a transmutation of the former by various agencies into a grosser sort of vibrations in a corresponding medium.

No doubt on the next plane of existence it is a scientific knowledge of these spheres and emanations that enables angels and highly progressed spirits to condition themselves to a lower state of being, or rather environment, when necessary—a matter of which we read so much in the script. Seemingly, however, spirits do not appear to be able of themselves to condition themselves to a higher state or sphere than their own. This can only come about—and that only for a brief time—by the powers of those higher in estate than themselves, who can put those powers into operation, and lend their assistance on special occasions for special ends. Those who make the attempt to penetrate beyond their own sphere boundaries, soon become acquainted with their own limitations, for they begin to experience distressing symptoms, which, if the experiment is persisted in, develop into positive pain. Thus the particular sphere of every society of angels or spirits is its own potent guard against unlawful intruders. It is the shield and buckler provided by the Lord for their protection and defence—invisible, indeed, but irresistible in its power to stay the incautious intruder.

Swedenborg gives many instances of this protective power of spheres. Evil spirits, he tells us, who have believed that their lot would be happier in a higher sphere, before they were inwardly prepared for it, have been permitted to enter one in order to convince them by practical experience of their error, for no one's desires are refused if they will serve a useful purpose. Speaking of such, he says:—

"They are indeed allowed to ascend into heaven, but as soon as they enter, they begin to draw their breath and respire with difficulty. Presently their sight is obscured, their understanding darkened, thought ceases, and death seems to stare them in the face. The mind is seized with anguish, and they experience every moment greater degrees of torment, until at last, not being able to support it any longer, they cast themselves headlong downwards into their own place."

Needless to say, they are in no hurry to repeat the experiment. One of the first hints which he got in the script of this potency of spheres is contained in an early message from Mr. Vale Owen's mother. Speaking of the spheres higher than her own at that time, she says:—

"If we go too far in their direction, we feel an exhaustion which disables us from penetrating further, although some are able to go further than others."

In a later message from another communicator we read:—

"Light and darkness are states of the spirit, as you know. When those dwelling in the darkness cry for light that means they are become out of touch with their environment. So we send them what help is needed; and that is usually a direction by which they find their way not into regions of light—where they would be in torture and utterly blinded—but into a region less dark, tintured by just so much of light as they may bear. . . . As he continues to develop in aspiration after good, he gradually becomes out of harmony with his surroundings; and then, in ratio to his progress, so his discomfort increases, until it becomes not less than agony."

Then he is helped another stage onward by those who are "able to give it in God's name."

A further illustration of the protective power of spheres is given by the communicator "Arnel" towards the end of the script. He tells us of a "Fortress" built in one of the Darker Regions for the use of some high spirits of help who dwelt there, and whose services were devoted to the succour and uplifting of their more unfortunate brethren. This "Fortress" was conditioned to their own home sphere, which not only enabled them to dwell there in comfort, but protected them at the same time from intruders. He says:—

"The great archway was always open, for none could pass beneath it unless those who worked there gave leave. He might come so far as to penetrate three or four paces within. But then he would stop short in amaze, breathe with difficulty, turn, and hastily depart on his ways abroad once more."

There are other instances given, both in the script and in Swedenborg, of this remarkable phenomenon, but enough has now been said to show their agreement in this particular. Those who carry with them into the other life their pro-

divities for poaching on the preserves of others are destined to a rude awakening if they put them into practice.

BADGES AND ORDERS.

Among the many curious and interesting statements made in the script are those that refer to the wearing by spirits of high degree of various orders and badges; whereby the society to which they belong may be determined. Take, for instance, the following account of his guide, given by "Zabdiel" in one of his messages to Mr. Vale Owen:—

"He was clad of a glittering, silk-like tunic to the knees, and round his middle was a belt of silver. His arms and legs below were bare of covering, and seemed to glow and give forth light of his holiness and purity of heart. He wore a cap of blue upon his hair, which was like silver just turning into gold, and in the cap shone the jewel of his order. It was a brown stone, and emitted a brown light very beautiful and glowing with the life which was all about us."

The same communicator describes the dress of another angelic spirit in these words:—

"On his head a symbol of light appeared, as it might be a crown of jewels of red and brown which sparkled and shone forth their rays. His tunic fell to his knees, leaving bare his arms; and a gold belt he wore about his middle clasped with a jewel of pearl-like substance, but in colour green and blue . . . on his forearms were zones of gold and silver interwoven."

Many other references there are in the script to these representative jewels and orders, but the above will suffice to indicate their nature. Swedenborg also refers to this distinctive style of dress and ornament, which seems to be a feature of those who have progressed far enough in the heavenly realms to become leaders, guides, or instructors to others, and to hold positions of authority such as governors or princes. I take the following from one of the seer's descriptions. He is describing the appearance of the prince and his counsellors of a certain heavenly city into which some good spirits had been introduced by an angel for a short time, and for a special purpose. Naturally they would be protected from any possible discomfort arising from their unaccustomed environment.

"The Prince and his ministers were attired thus. The Prince was dressed in a long purple robe adorned with silver stars wrought in needlework. Under this robe he wore a bright silk tunic of a blue or hyacinthine colour; this was open about the breast, where there appeared the front part of a kind of zone with the distinguishing badge of his society. The badge was an eagle sitting on her young at the top of a tree. This was wrought in refulgent gold, and set round with diamonds. The counsellors were dressed nearly after the same manner, but without the badge, instead of which they wore sapphires, curiously cut, hanging from their necks by a gold chain. The attendants wore cloaks of a red-brown colour wrought with flowers encircling young eagles. Their tunics were of silk of an opal colour, as were also the garments that covered their thighs and legs."

All these things are curiously reminiscent of certain of our mundane customs, so true it is that, as quoted from the script in the preceding section, "Everything material has its spiritual counterpart."

In the next article—which will be the last of the series—we get a brief but suggestive glimpse of one phase of spiritual activity which is not without interest; for it shows that science there is as active as it is here, and in far more subtle ways; but which for all that, bear some resemblance in methods to those here.

It will be remembered that on one occasion the communicators informed Mr. Vale Owen that they had put his mind, or rather its emanations, through a "spectrum" in order to test his fitness as an instrument to receive the messages. It was an unexpected revelation of one of their methods.

I was unaware until only the other day that Swedenborg also refers to this same method of analysis, but in another direction. The two accounts throw a remarkable light upon one department of spirit-world science hitherto, I believe, unsuspected.

THE VALUE OF PERSONAL EXPERIENCE.—An inherited incredulity regarding the possibility of communication between the living and the dead lies deep within the minds of men. That incredulity is persistent, yielding neither to the reliably reported evidences of such communications nor to the hitherto published discoveries of Psychic Science. The subconscious reservoir holds ancestral denials, emotional refusals, which rise in floods to submerge the slowly growing edifice of belief. Personal experience, many times repeated, alone leads to personal conviction. But in this slow process of conviction that communication does actually take place between the invisible and the visible worlds, no element is so effective as the recognition of the characteristic thoughts and modes of expression in the messages which seem to come to us from the departed. This evidence is cumulative in its convincing power, and provides a potent solvent for the subconscious or emotional incredulity.—From "A Cloud of Witnesses," by ANNA DE KOVEN.

INSANITY AND ITS TREATMENT.

A book of most painful reading, but of absorbing interest, is "The Experiences of an Asylum Doctor," by Montagu Lomax, M.R.C.S. (George Allen and Unwin, 12/6 net). Though it has only recently appeared, the revelations and recommendations it contains have already been the subject of a question in Parliament, and caused considerable discussion in several quarters, and much searching of heart. It might at first be supposed that the question of the treatment of the insane has little, if any, relation to the special matters with which *LIGHT* is directly concerned, but no great reflection is needed to make it evident that apart from the safety of members of the community generally, and from a purely personal point of view, this is a question which makes a special appeal to Spiritualists. It is not so long ago since there was a very widespread disposition to regard any person whose experiences were a little out of the normal as a proper candidate for confinement in a lunatic asylum. The study of psychical phenomena, with the consequent dawning of wider knowledge, has lessened the danger, but it is not yet non-existent. Cases have come to our knowledge which give us good reason to believe that it is still far too easy for persons interested in controlling another's fortune or affairs to obtain a certificate of lunacy, and so deprive the individual of his or her freedom, with only the very slightest, if any, justification for so doing. If the unfortunate victim actually does go mad there can be little wonder, especially if the majority of our asylums are conducted after the fashion of the two of which Dr. Lomax has had experience. As to the real nature of insanity, the author holds that we know little more to-day than was known to the ancient Greeks and Romans. He regards it as essentially a disorder of mind, not a disease of brain, but to ask in what that disorder consists is to expose our ignorance. However, a study of the facts revealed by the researches of modern psychology

has at least gone far to assure us that the chief element in insanity is to be sought primarily in dissociation between the personality or self and the component faculties of the mind, such as emotion, intellect, and will, this dissociation taking place mostly below the threshold of consciousness. The outstanding result is loss of conscious self-control—that is, control by the Self of his mental faculties, feelings, or desires, which in their turn become disorganised and disconnected, and may even take on the aspect and play the part of separate personalities.

This dissociation of personality is a familiar feature of dreams. In fact, the analogy between the dream state and insanity is, in my opinion, far closer and deeper than most people, psychologists included, imagine. The mental state of the madman, indeed, may be described as a waking and disordered dream, and it is in the taking of that dream for reality that his madness chiefly consists. Similarly, it is the waking from this dream which constitutes his recovery—a recovery which is always possible where the brain-cells subserving the higher mental faculties have not been irretrievably injured or destroyed, or where dissociation has not been too complete for self-control to be restored. For it is lack of self-unification and the loss of control that accompanies it that are the abiding features of all mental disorders.

What follows from this fact? "Surely," says Dr. Lomax, "that our treatment should be directed, above all things, to re-establishing the control that has been lost as speedily as possible, and by every means most conducive to that end." Tact, kindness, sympathy, patience are, he insists, above all things required in the treatment of the insane, instead of which we treat them as if they were criminals, herd them together in huge barrack-like asylums, make them wear a distinctive and humiliating garb, restrict their liberty as forcibly and ostentatiously as possible, and punish them for faults for which they cannot justly be held responsible. That many of the recoverable patients are under the present system made permanently insane is, to the author's mind, beyond question. "What," he exclaims, "would be thought of us if we treated sick people in similar fashion, if we filled our hospital wards with broken legs and diseased lungs, and left them to get well or not as they could? Would not public conscience be stirred? Yet this is what we too often do with the mentally sick."

Dr. Lomax gives chapter and verse for all his statements, and the whole book is a damning indictment of the present condition of things. The case of the young soldier given on pp. 197 and 198 is particularly pathetic.

D. R.

DISILLUSION AND DISCOVERY.—Journalism is a trade which kills illusions and massacres enthusiasms. So many of the people who take a big place in the world are quite plainly seen—at close quarters as the journalist sees them—to be stuffed with straw, and one is liable to grow cynical. But in the course of interviewing one discovers how truly great some of our people are, and confidence is restored.—HAROLD LAKE (in "John o' London's Weekly").

LIGHT,

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"SEEING IT THROUGH."

In our journey through the world we have made acquaintance with many orders of men. Just as Charles Lamb, in his droll way, divided mankind into two classes, the Borrowers and the Lenders, so may we, for the purposes of this article, divide them into the men who can see things through and the men who cannot.

The particular trait in each class shows itself in many ways. There is the man who directly a new idea is placed before him is smitten with a kind of mental paralysis. When he recovers himself it is only to discover its impossibilities and difficulties. Even if it is a mere proposal that something shall be done he develops an extraordinary ingenuity in discovering the obstacles and drawbacks to carrying it through, apparently having a dark suspicion that he may himself be asked to take a hand in the work. Generally inert of mind, he can on these occasions develop an extraordinary activity in discovering objections, apparently having no eye for anything else.

The other class of men, even if they do not originate the idea or scheme to be outwitted, show a quite different spirit. To them each difficulty is a challenge and an inspiration. They see through the matter and in the end "see it through." Some of them may be of the rashly adventurous type and enter light-heartedly on enterprises which prove rather more formidable than they anticipated. But even if they do not complete the work, they usually do more than give it the initial push. They set things vigorously moving, and soon draw around them the more solid minds who can bring affairs to a successful end.

On this page we give extracts from a letter by M. Camille Flammarion to "L'Opinion," in the course of which he makes caustic allusion to the cheap use of great and sacred names in connection with certain forms of supposed intercourse. Now this question of great names has been a sore stumbling block to many thousands who could not or would not see the matter through. It "put them off" the subject. It seemed an insuperable obstacle. The idea that there could be any reality in a subject where great names were so cheap—where Shakespeare, Napoleon or Plato could (to use the popular phrase) be "called up" to amuse any group of silly triflers—appeared to them an impossible one. They did not stop to probe the question a little further and so find that these things were merely the fringe of frippery that is apt to surround every serious subject. They lacked the capacity to see the thing through and by piercing its illusions arrive at the reality.

Fortunately for us, there has always been and always will be a class of minds that is not to be put off by forbidding appearances. That class is thorough—it "goes through." This, according to some observers, is the main reason why Spiritualism has taken such deep root in the Scottish mind. This, too, is the explanation of a thing very puzzling to the sceptics who wonder at the tenacity of the convinced Spiritualist and in despair are apt to attribute his attitude of mind to the obstinacy with which men cling to ancient super-

stitions. The sceptic, in his way, is an example of the large class of minds which is constitutionally unable to proceed beyond a given point. It reaches the fringe of things, finds it incredible, disagreeable—and stops there.

But this great mass of mental inertia is tremendously useful. It plays some valuable parts in the movement of men and minds. It provides the fulcrum for the lever, the resistance which consolidates the force, and when it is moved, as it always is at last by the impact of an idea on the general mind, it gives weight and momentum to the movement. So that while in the smaller aspects of the matter we may regret its existence, on the larger view we see that it has its place and purpose in the work of seeing things through.

M. CAMILLE FLAMMARION FINDS THE CASE PROVED.

Under the heading "Une Mise au Point," "La Revue Spirite" for September publishes a letter contributed by M. Camille Flammarion, the famous astronomer, to "L'Opinion," in which he reiterates his conviction that the human soul exists apart from the bodily organism.

He complains in his letter that "L'Opinion," in noticing the first two volumes of his new work, "La Mort et son Mystère," states that the author had not drawn any conclusion, and refers the editor to the three last lines of Volume I. M. Flammarion writes:—

"Ce volume prouve l'existence de l'âme humaine, indépendante de l'organisme corporel. C'est la me semble-t-il un fait acquis, de la plus haute importance pour toute doctrine philosophique."

"[This volume proves the existence of the human soul independently of the bodily organism. This seems to me an ascertained fact of the highest importance for all philosophical doctrine.]"

He goes on to say:—

—Certain lecturers think that Spiritualism is summed up in such incidents as the following:—

Rap! rap! rap! Is that really you, Napoleon?

Yes, what do you want?

Will you be kind enough to go and look for the Virgin Mary, as we want to ask for information about the apparitions at Lourdes.

Very well, my friends, wait an instant.

Rap! rap! rap! Is that the Virgin Mary?

No, she is engaged; but here is Cleopatra.

We need not apologise for the seeming irreverence of the above, having regard to the circumstances of its origin. It doubtless gives a typical example of the absurdities which the great French writer designed to satirise. Those who are acquainted with certain types of French Spiritism will know that the little sketch is not at all overdrawn.

THE BANQUETING HOUSE.

A FABLE.

Amongst the gormandisers and the tipplers course followed course, and the wine flowed freely, the more so that a whisper had gone round that there would probably be no bill to pay—rumour had it that the manager of the great caravanserai in which the feasting was carried on had either absconded or was non-existent, and that the organisation had become a mere anarchy. It seemed that force and impudence would secure the best of everything without the necessity of "paying up." So with the gorging and swilling there was much rioting and wanton damage.

The sober and honest amongst the company protested against all this, but they soon became very unpopular. The more uncompromising of them were howled down or assaulted. A few were ejected from the room with violence. All were regarded as fools and simpletons. Even if there were a manager, argued some of the reckless ones, it might be possible to "dodge" the bill and escape by a back way.

At a late hour, when the honest and orderly guests had paid their bills and departed, the remainder also began to think of the necessity of leaving. Some attempted to depart brazenly by the main exit without "settling up," only to be stopped by a strong cordon of officials, who were quite prepared for the manoeuvre. Others of smaller courage attempted to escape by windows or backways, only to find themselves in the end in the grasp of officers of the law.

Ruefully the dishonest revellers had to admit that the men they had despised and maltreated were not so simple as they seemed, and that the management of the House was far more efficient and vigilant than they had been foolish enough to suppose.

THE MORAL is one for all who sit at the Banquet of Life to discover for themselves.

FROM THE LIGHTHOUSE WINDOW.

Dr. James Peebles, who, in March next, would have completed his hundredth year, was reported in the middle of September to be dying in Los Angeles.

"The Vicar of the L.S.A.," Mr. Engholm's description of the Rev. G. Vale Owen, at the opening meeting of the new session last week, evidently pleased the large audience.

Mr. Horace Leaf, who returns to London from his Scottish lecturing tour on October 12th, is to take part in a public debate at St. Albans, on the 14th inst., with Mr. Frank Beal, a lawyer. The subject will be, "Is Spiritualism a Delusion?" and the debate will be under the auspices of the St. Albans Debating Society. There is at present no local Spiritualist Society, but as the result of the interest aroused by the debate it is hoped to establish one.

Sir Oliver Lodge, in his article on "The Ethics of Suicide," in the October "Fortnightly Review," writes: "This episode of incarnation, this opportunity for terrestrial existence in association with matter, is evidently to be appreciated as one of high importance in the total scheme—of which we know so little—and it is universally regarded as reprehensible in the extreme to do anything that shall curtail the laborious opportunity so provided. Whether a second chance is ever accorded to an undeveloped personality is a subject open for discussion; but anything like a conclusion is at present very uncertain."

Sir Oliver adds: "Oblivion is inaccessible. You cannot attain it. It is selfish as well as futile to wish for it. The consequences of your acts remain: why should you alone escape them? In the effort to attain the impossible you are courting disaster and plunging yourself into agonies of remorse. . . . You think that you will not know of the troubles which you have left behind for survivors—but you will. You will see the results, and bitterly lament them. Too late you will long for the power to make things better—a power which you have flung away."

A change of procedure that should be noted by other societies was instituted on Sunday last at the Æolian Hall by Mr. George Craze, the president of the Marylebone Spiritualist Association. It was to give the announcements for the coming week before the speaker of the evening delivered his address. Thus was avoided the incongruity of a moving address being followed by details of whist drives, dances, and other forthcoming events.

The case related elsewhere in this issue of a cure by a spirit doctor of a case of rheumatoid arthritis, given up by medical authorities as hopeless, will stimulate interest in the book, "Dr. Beale, or More About the Unseen," to be issued shortly by Mr. J. M. Watkins. It is by E. M. S., the author of that book of vivid interest, "One Thing I Know."

Sir Arthur Conan Doyle, in "The Times Literary Supplement," in reply to its critic's remarks about an incident mentioned in "The Wanderings of a Spiritualist," writes: "Without entering into the polemics of Spiritualism—a subject upon which no conclusions can be reached save by personal experiment—I would wish to say a word about Darkey, the Christchurch Terrier, which barks out the answer to questions. Hundreds of people have tested this dog's powers and a considerable sum was raised for war charities by their exhibition. A committee of three, Mr. Poynton, a well-known magistrate being one, investigated and reported, declaring that they could find no evidence of a trick, and that 90 per cent. of the questions were correctly answered. I was unable to get equally good results myself, though what I did get was remarkable so far as it went. As to alleged clairvoyant powers I preferred to think, as stated in my book, that thought transference was a more normal explanation. Your critic quotes this as an example of my 'strange credulity.' I should say it was 'strange incredulity,' which in this, as in other cases, refuses to face well-attested facts."

Mr. Ernest Hunt has written a new book, to be issued next month by Rider and Son, entitled "The Hidden Self and its Mental Processes," in which he deals with the power of the subconscious mind in everyday life.

Our old friend the Indian Rope trick reappears in Lord Frederic Hamilton's book, "Here, There, and Everywhere," just published. The story is told of Colonel Barnard, formerly chief of the Calcutta police, who took a camera and

photographed the usual performance of the boy climbing up the rope. It is stated that when the plate was developed it showed that neither the juggler nor the boy had moved at all. The inference, of course, is that the whole thing was the result of hallucination.

On the other hand, as we recorded at the time, in June, 1919, Lieutenant Holmes, V.C., exhibited at a meeting of the Magic Circle at Anderton's Hotel, Fleet Street, a photograph which he had himself taken in India, showing a boy climbing up the rope.

For the Lesson at the service on Sunday night last, at the Æolian Hall, Mr. Craze read a short article from the "Daily Mail" of September 29th, entitled "Guardian Angels," by "A Churchman." In the course of it the writer says: "The idea of a guardian angel is not merely a beautiful and poetic fancy. . . . I have heard quite young children speak of their guardian angels. They talk of them quite simply and naturally, as they would of their parents, as if they can see them. Perhaps they can. Who knows?"

How a planchette communication was the means of securing for the operatic stage David Bispham, a well-known baritone singer, whose death in New York is announced, is told in the "Daily Mirror." After making his début in opera in London in 1891, he was undecided whether to return to the concert platform. Through the planchette he got the answer, "Opera by all means," and was further advised to appear in the works of Verdi and Wagner, four operas being mentioned—"Aida," "Tristan," "Die Meistersinger," and "Tannhauser." Mr. Bispham took the advice and sang in "Meistersinger" with Jean de Reszko and Mme. Albani at Covent Garden, where later he achieved many triumphs. From Covent Garden he joined the Metropolitan Opera House, New York.

A correspondent, who admits his interest in the work of LIGHT, writes: "The rough and tumble of this life has been so severe on me that I have little time for the next. I'll have to let the next life stand over till I get there. It won't run away." True, and we have no complaint to make of this attitude. Our correspondent is a scholar, and as a distinguished inventor is kept very busily occupied. He has obtained wide recognition, and his work has done much to advance human knowledge in a particular direction. He is playing his part.

Others there are, however, who take the view that if certain alleged facts are true they are of supreme importance, and deserve deep and reverent study. Those who have satisfied themselves of their reality, consider that only through these facts is the full meaning of life to be understood, and they are not content to wait.

In the "Occult Review" for October the Editor, in his Notes of the Month, gives an excellent account of the life and mediumship of D. D. Home (with portrait), in a notice of the new edition of "D. D. Home: His Life and Mission," recently issued under the editorship of Sir Arthur Conan Doyle. Mr. C. Sheridan Jones writes on "Shakespeare and the Occult," Mr. J. E. Ellam, General Secretary of the Buddhist Society, has an article on "Buddha Images and Their Influence," and other contributions make up a readable number.

Mr. Joseph Appleby, of Liverpool, writes that he is shortly sailing to the Antipodes. We wish him a successful tour. We gather that he will visit New Zealand, where he hopes to aid in carrying on the movement there.

"Parson's Talk to an Angel" was the heading in a London newspaper a few days ago, describing an incident related by the Rev. G. Maurice Elliott in an address at Norwich.

Mr. Elliott, whose wife was threatened with a serious operation in regard to which medical opinion was divided, asked that an angel might be sent to tell him distinctly whether the operation was necessary. "The angel came to us. We both saw him, bright and shining in appearance, dressed in white." The operation was declared to be unnecessary, and Mr. Elliott was brought in contact in a wonderful way with a Harley Street specialist, who endorsed the verdict thus given.

In the course of an interview with Sir Arthur Conan Doyle which appeared in the "Eastbourne Herald" of October 1st, speaking of his fresh lecture tour which started this week, he said, "If one has had a great revelation, why, then, one knows at once that it is one's duty to hand on one's happiness."

THE COMMUNION OF SAINTS.

DR. ELLIS POWELL ON A LITTLE-UNDERSTOOD FACTOR OF THE ANCIENT FAITH OF MANKIND—SHOULD WE PRAY FOR THE "DEAD"?

Dr. Ellis Powell was the speaker at the usual Sunday evening meeting of the Marylebone Spiritualist Association at the Æolian Hall, last Sunday. Dr. Powell spoke on the Communion of Saints, and also gave the opening Invocation (mainly from "The Hereafter and Heaven," by Levi Gilbert) in the following terms:—

Lord of all Light and Love, in the presence of a multitude which is invisible to mortal eyes, we give Thee Hearty Thanks for the good Examples of all those Thy Servants, who, having finished their Course in Faith, do now rest from their Labours. Sanctify to us, we humbly ask, the Memories of all the beloved Departed, who, having left behind them a precious legacy of noble Characters and lofty Deeds, have gone before us into the City that hath Foundations—into a better Country, that is, an heavenly. Through the Mediation of Thy Spirit, may our Remembrance of them incite us to emulate their Piety and Services, and purge us from all the Dross of Selfishness and Sin. At times may we awake to the vivid Consciousness of their Nearness to us to guide, console, and cheer; and, in the blending of the old Heart-loves, and the mingling of Spirit with Spirit, may we realise the sweet Communion of Saints in all its Depth and Rapture. And seeing that our departed Friends still think dear Thoughts of us, and, as we must surely believe—pray for us who are yet in the Struggles and Sorrows of Earth, so do Thou hear our sincere Prayers for them, that they may increasingly attain, World without End, to fuller Experiences of Holiness and Happiness, and have their perfect Consummation and Bliss in Thy eternal and everlasting Glory, through Jesus Christ, our Lord.

In giving the address, Dr. Powell said:—

Before I say anything else, I should like to congratulate the Marylebone Spiritualist Association upon its removal into this larger sphere of usefulness. The change is, of course, symptomatic of the ever-widening range of the great science with which the association is specially concerned. When the M.S.A. was started, Spiritualism was the study—some people would have called it the fad or the frenzy—of a small minority of the population. To-day there are millions interested in it, and hundreds of thousands who make it a serious and engrossing pursuit in such leisure as they can devote to it. May God speed the cause, as He has speeded it in the years that are gone, for with it are bound up the noblest destinies of the human race!

In such surroundings the subject I have chosen for this evening, the Communion of Saints, is especially apt. Every address which is given, every experience which is recounted, every argument that is used, on this platform, is concerned directly or indirectly with the Communion of Saints. That radiant fact is the foundation of the entire Spiritualist propaganda. Take it away, and the whole Spiritualist gospel must collapse into nothingness. And when you have said that, you see how Christianity and Spiritualism, so far from being mutually antagonistic, run on parallel lines. For over a thousand years the Church has affirmed her belief in the Communion of Saints; and yet, even to-day, there are only a few people who could say with any precision what the affirmation means. Nay, more than that, you find the amazing fact that when Spiritualists claim that the Communion of Saints is a real and vital experience, and not a mere metaphor, a narrow and bigoted section of Christians instantly denounce their declaration, and affirm that if they have communion as they allege, it is with devils, and not with saints at all.

WHO ARE THE SAINTS?

"Saints," I say; for let us bear in mind that this word "saints" does not mean those of exceptionally saintly life, the people who are canonised, so to speak. It means simply the faithful members of the Church, the company of all faithful people, who are on this side of the veil or on the other. It means those who are consciously, and of deliberate purpose, doing their best to bring their spirits into unison with the Divine policy and purpose. It points to doing and being something, rather than merely believing something. Communion, as used in the expression "the Communion of Saints," signifies the mutual participation of the saints—their mutual participation, that is to say, in all the benefits arising from membership of an organisation working for closer unity with God and for more complete self-identification with His will.

For the sake of contrast, let us glance for a moment at the blindness which used to prevail with regard to the Communion of Saints. For many a day the standard commentary on the Apostles' Creed was that of Pearson—John Pearson, who was born in 1613, the year after the present Authorised Version of the Bible was published, and who, after becoming Bishop of Chester, died in 1686. "Pearson on the Creed" is one of the great classics of Anglican

theology. Pearson paraphrases the familiar article, "I believe in the Communion of Saints" by saying "the saints of God living in the Church of Christ are in communion with all the saints departed out of this life and admitted to the presence of God." When he goes further, our ancient expositor relapses into hopeless vagueness. In those days they knew little of psychic science. Listen to him: "What the saints do in heaven in relation to us on earth particularly considered, or what we ought to perform in reference to them in heaven, beyond a reverential respect and study of imitation, is not revealed to us in the Scriptures, nor can be concluded by necessary deduction from any principle of Christianity." Happily, Pearson's contemporary, Richard Baxter, the greatest of English nonconformist saints, had a keener spiritual vision. In one of his beautiful hymns he uses quaint but unmistakable language, very congenial to us all:—

"In the communion of Saints
Is wisdom, safety, and delight.
And when my heart declines and faints
It's raised by their heat and light.

"As for my friends, they are not lost,
The several vessels of thy fleet,
Though parted now, by tempests tost,
Shall safely in the haven meet.

"Still are we centred all in Thee,
Members, though distant, of one head.
In the same family we be
By the same faith and Spirit led.

"Before Thy throne we daily meet
As joint-petitioners to Thee.
In spirit we each other greet,
And shall again each other see."

One of the most familiar of our modern hymns compresses the same truth into four lines when it tells us of the Church militant that

"she on earth hath union
With God the Three in One,
And mystic sweet communion
With those whose rest is won."

THE TELEPATHIC LAW.

Pearson's vagueness is now superseded, and Baxter's vision is justified, by our modern knowledge that the Communion of Saints is an essential and inevitable development of the law of telepathy. We have come to know that vibrations underlie all the phenomena of the universe, material, intellectual, emotional, and spiritual. We have learnt to recognise the vibrations not only where science accepts their presence, as in the phenomena of colour and sound, but also in various supernormal manifestations, such as telepathy, clairvoyance, and clairaudience. And from the instant when we realise the pregnant significance of telepathy, the meaning of the Communion of Saints, itself the central inspiration of the Eucharistic celebration, dawns upon us as with the radiant glory of an Alpine sunrise. It would be sacrilege to paraphrase Mr. Myers' enunciation of the fundamental truth:—

"In the law of telepathy developing into the law of spiritual intercommunication between incarnate and discarnate spirits, we see dimly adumbrated before our eyes the highest law with which our human science can conceivably have to deal. The discovery of telepathy opens before us a potential communication between all life. And if, as our present evidence indicates, this telepathic intercourse can subsist between embodied and disembodied souls, that law must needs lie at the very centre of cosmic evolution. It will be evolutionary, as depending on a faculty now in course of development."

Already we have the principle asserted and confirmed in messages from the other side. For instance, you will find in "Raymond" the story, told through Mrs. Leonard's control "Fedra," of Raymond's own experiences in contact with some of the higher spheres. In one of these he felt, he says, "too buoyant, as if carried a bit off the ground," because he was not yet "quite attuned to the conditions in that sphere." But he was given "lessons in concentration, and on the projection of uplifting and helpful thoughts to those on the earth plane. And as he sat there he felt as if something was going from him, through the other spheres on to the earth, and was helping somebody, though he didn't know who it was. He can't tell you how wonderful it was: not once it happened, but several times." His experiences have been confirmed from a hundred different spirit sources. The thoughts travel in both directions: downwards (if one may use so misleading a word) from the discarnate to the incarnate, and upwards from the incarnate to the discarnate. And therefore do not hesitate to project your thoughts towards those whom you wish to certify of your unbroken and yearning love. Do not be satisfied to affirm, Sunday after Sunday, that you believe in the Communion of Saints, without translating faith into practice and experience. As Myers said:—

"The Communion of Saints not only adorns but con-

stitutes the Life Everlasting. Nay, from the law of telepathy it follows that that communion is valid for us here and now. Even now the love of souls departed makes answer to our invocations. Even now our loving memory—love is itself a prayer—supports and strengthens those delivered spirits upon their upward way. No wonder, since we are to them but as fellow-travellers shrouded in a mist; 'neither nenth, nor life, nor height, nor depth, nor any other creature' can bar us from the hearth-fire of the universe, or hide for more than a moment the inconceivable oneness of souls."

There you have the whole luminous truth in glorious prose. Mrs. Sangster has wrought it into verse—a poem "To One Gone Home":—

"And often it is clear to me
That here and there are not apart,
That somehow God's whole family
Have scarce the throbbing of one heart
To separate them; just a breath—
The shadowy, thin, soft veil of death.

"To you, dear one, whose very tones
Still vibrate in your empty room,
To you, athwart whatever zones,
(For you are bright with fadeless bloom),
I send my whole heart's love to-day,
The day my darling went away."

THE SCRIPTURE FULL OF IT.

I quoted Pearson a little time ago to show how utterly inadequate were his ideas about the Communion of Saints. "What they do in heaven in relation to us on earth, or what we ought to perform in reference to them in heaven," says he, "is not revealed to us in the Scriptures, nor can be concluded by necessary deduction from any principle of Christianity." On the contrary, I will venture to affirm that there is no subject upon which the Scriptures are so full of information as the Communion of Saints. Either by direct statement or by what Pearson calls "necessary deduction" one can garner a vast harvest of the best of knowledge on this most fascinating subject. But in nine cases out of ten you have to look under the surface of the English translation in order to get at the real kernel of the text. Let us devote a few moments' careful study to some familiar passages written by the great psychics of the New Testament and see how profoundly true that is. I have made some of the points before, but they will be none the worse for being emphasised again.

CONGENIAL ACTIVITIES ON THE OTHER SIDE.

Look, for instance, at the passage which has for centuries formed a part of the Anglican Burial Service: "Blessed are the dead which die in the Lord, Even so, saith the Spirit, for they rest from their labours and their works do follow them." Now, one might imagine this to mean that the works followed them as a kind of testimonial in just the same way as you might give credentials to a man who was leaving your service to go to another part of the country: "He has been honest, industrious, temperate, willing, and so forth, and I can recommend him for any position of trust." The record of his works follows him, so to speak. If that were the meaning of the words it would be very charming and beautiful. But what you have here, on the contrary, is the balancing of labours against works, the two words being entirely distinct in the original Greek. "They rest from their labours." The word for "labours" is the term which signifies irksome, tiresome, wearying toil, the fatiguing and harassing task-work that makes us wish for the end of the day and the termination of the task. And as long as we tolerate the present rotten economic structure of society and the detestable and degraded tomfoolery which is called "politics," the great majority of us will go on being engaged in uncongenial toil of that kind. But all that came to an end for them when at length our departed rested from these toils and anxieties. When, however, the Spirit goes on to add that "their works follow after them," we have another word entirely. In the original this is the word which signifies the work of the craftsman, the labour we delight in, the kind of occupation which leads us to forget the flight of time, and makes us resent the ringing of the dinner bell because we want to get on with something which is sheer enjoyment to us. That is the kind of work, for instance, which created the Angel Choir in Lincoln Cathedral, and reared the tower of Gloucester Cathedral just like a piece of gossamer into the air. The men who did that work knew all the joy of the craftsman. It is just that kind of thing, the music, the art, the works of solitude and kindness, which are to follow us into the Land Beyond. So that we must re-read the whole passage as the author wrote it in such terms as these: "Blessed are the dead which die in the Lord, Yea, even so, saith the Spirit, for they rest from their irksome toils, but their congenial activities follow after them." The Spirit declares that those members of the Communion of Saints who are on the other side of life do not pass their time in unprofitable idleness, but in happy activity.

(To be continued.)

THE LIFE OF THE SOUL DURING SLEEP.

NEW LIGHT ON THE SUBCONSCIOUS MIND.

By F. R. MELTON, B.Sc.

I do not think there is any phase of that all-important science, Psychology, that is more discussed than that of subconsciousness, or the subliminal self, yet in the many works I have read, and in the almost as many lectures to which I have listened upon this deeply interesting subject, I have not, so far, come in contact with any authority who has been bold enough to express an opinion as to what this subconsciousness really is, from whence it is derived, and what is its real function.

Recognising the complexity of this strange phenomenon of our earthly life, and the importance of understanding it, I naturally brought the subject up for discussion with my friend W. B. I was anxious to obtain his views upon the matter. So he agreed to give me an explanation, and also to endeavour to answer my questions upon problematical points should they arise in the course of his argument.

Quite recently W. B. has brought into our surroundings a Dr. Robinson, a physician in earth life, and a Mr. Marriott, who was an engineer. Dr. Robinson still carries on his profession in the higher life, and he often brings his knowledge and power to bear upon some case on earth that is assigned to his especial care. I have had long talks with him, and he is gradually instructing me in the psychic aspect of physiology. W. B., when any knotty point occurs in our discussion, brings Dr. Robinson to assist in elucidating the problem. Mr. Marriott has had considerable experience of materialisation, and knows how to use the power that is necessary for its production. He is hoping shortly to give us some very interesting demonstrations of this phenomenon, so with patient attention I hope gradually to receive the explanation of some of the yet remaining mysteries of our earth life. The following is, in effect, W. B.'s explanation:—

It will not be necessary to enter into anything of the nature of a historical survey of the evolution of the subconscious mind as a phase of the phenomena attached to human life, but rather to give an explanation of the reason for, and the cause of, the state of subconsciousness as now evolved. At present it is not realised that man's proper place in the universe is not upon this earth plane. This is but the nursery of our existence. We can never here realise the possibilities of our development, for no matter to what greatness man may rise on earth he is always in an undeveloped state.

THE PREPARATION OF SLEEP.

The powers and possibilities of mind can be neither realised nor expressed so long as it is attached to the earth body, and the sudden realisation of its true state would be too great for its capacity, when released by bodily death. Nature has, however, in her grand economy and plan foreseen this, and by the process of sleep is always preparing the mind for the time when it shall realise its true state.

During sleep the mind always leaves the body, but is never entirely separated from it; there is a cord of affinity between the mind and the etherial or ectoplasmic body that is never broken. The one could not exist without the other. The mind cannot express itself in an abstract manner, neither can it realise its own consciousness apart from a body; therefore in its flights during sleep, it is still attached to the source whence it came. Now, according to the development of the capacity of the mind to receive impressions, so it passes into those spheres which are in rapport with it. Often some of the most lowly dwellers of earth are able to penetrate to the most lofty spheres, but although they may receive impressions of a very high and advanced character, they are unable, through the conditions of their material existence, to give expression to them when returning to normal consciousness. No sleepers remember on waking what actually took place during their sleep. Some there are who have very vivid dreams, and can recall many important details; others do not remember anything, yet the impressions have been made upon their minds, and these impressions, although not realised by the wakeful state of consciousness, seek to be brought into realisation. So desires are generated, and these in turn, as they become prominent, form motives, which seek to be interpreted into action, and so express the mind moulded in matter. Often the means at the disposal of the mind are inadequate to give expression to the desire, and so the language of the poet seeks in a measure to express the impressions received by the mind while the body sleeps. It is the same with musicians, painters, architects, engineers, inventors, and builders of all kinds. According to the capacity of the mind to receive the various kinds of impressions, so the waking conscious mind seeks to realise these possibilities by expressing them in the many forms constructed from the matter of earth.

THE REALISING OF DREAMS.

The mind can never at once give full utterance to the impressions received. They remain for a time in the sub-

conscious state, and in all cases the start is made at the wrong end; that is, the mind can only give part expression, and not all that it has received, and by this process the mind is enabled to realise what is the meaning of progression. It perhaps makes a machine or builds a house, and soon realises that it has not given full expression to the realisation of its attempt, so seeks to improve that which it made, until the impression first given has been fully developed. Often during the mind's flights in sleep, the impressions are repeated many times, until their full realisation has been attained upon earth; these impressions sometimes take generations of minds to fulfil, and those who have helped to bring about their fulfilment during their earth life often take up the work upon passing to the higher life, and seeing the defects of their endeavours on earth, are better able to convey these ideas correctly, when helping to impress others that come into the earth life after them.

When the mind leaves the body during sleep, it is not seen by all on this side. We have our clairvoyants just the same as you have, and the same principle that makes possible clairvoyant vision on earth operates here, only in a more extended form. The law of affinity, of like attracting like, is the factor that enables us to see some mind forms, and recognise their capacity to receive impressions. What you call "social distinction" plays no part in the choice of a mind that is to receive a great and far-reaching impression. It is its latent qualities, and the possibility of being able to develop these qualities or, as the ancients called them, "talents," that is taken into consideration, and so you can realise why it is that some rise from the lower ranks of your life to be the greatest of men and women.

RECOGNITION IN SLEEP.

These earth mind forms are capable often of recognising each other in their sleep flights, and when you hear someone say "I was dreaming about so-and-so last night," this actually occurs. There are occasions when the most important details are remembered; at other times, while the person dreaming remembers meeting someone he knows on earth, the person met has no recollection of the meeting. Often the mind form meets and recognises those who have passed to the higher life, and such meetings are remembered. We frequently witness strange happenings, when a mind form meets some spirit, or other mind form, from whom it wishes to get away, and then a trial of will power takes place. Again, there are times when the mind has great difficulty in getting free from its earth body; some derangement or improper functioning of the physical organs prevents it from leaving, a struggle takes place, ideas are distorted, and suddenly the wakeful state is restored, and the person says he has had a "nightmare"—and is very glad to realise that it was all a "dream"—and does not know that it was reality.

When a babe sleeps, its mind is always attached to its mother. This attachment sometimes continues until the child is several years old, but gradually it makes little flights from its mother, returning at once, however, if at all alarmed by its surroundings. When an infant sleeps during the daytime, its mind is still attached to its mother, and when it leaves her upon waking, the mother knows, and can often tell that the child is awake and requires food. Thereupon the cord that is the sympathetic link between mother and child sets in motion certain organs of the body, and so the mother seeks to meet the child's demand for food. This same law also operates in the animal world. Animals that have left their young asleep while they go forth in search of food know when their young are awake and desire to be fed, and the animal will return to its lair, although its search for food has not been satisfied.

DREAM VISITS.

It often happens that the mind during its sleep wanderings will carry out a strong desire that it had during its wakeful state. That desire may be to visit some person. On the body falling asleep the mind will at once go to the person of whom it has been thinking, and the person so visited, whether asleep or awake, may receive the impression of the presence of the mind form, yet not realise the cause of such an impression. Authors, musicians, painters and others will often review their work during sleep, and from this vantage point see some defects or necessary re-arrangement; and though on waking they are not conscious of the experience through which they have passed yet the whole matter, when they next approach it, will appear in a new aspect; with the result that the defects will be remedied and the readjustment made.

This, then, is what you call the subconscious mind, and as the knowledge of psychic law, and the conditions that rule in the higher life, become better known and understood, much that is now subconscious will be more fully realised, as cause and effect, and so a greater response be set up, and real conscious conception be made possible by a much more rapid process of adaptability than that of the mind receiving unconscious impressions, and waiting for them to develop or force themselves into conscious action. When your psychologists will realise that "thoughts are things" and treat them as such, much of your self-imposed trouble will pass away.

WHAT HAPPENS AT DEATH.

Now there comes a time when the mind passes from the earth body, never to return to it again. You call it "death"

—of the body that is correct—but of the mind, it is the true realisation of life, for you are never really fully alive until you pass to the higher life. When this takes place, there is a short period of unconsciousness even for the mind, for the cord that holds it to the earth body is gradually broken. The mind can only come back to consciousness by clothing itself in its ethereal body—the ectoplasm. This is drawn from the earth body, which it has built up, and is necessary for the mind to express itself in the ethereal state, just as it was necessary to have a material body in order to express itself in the earth life, and as the earth body was composed of particles of matter, that had received the touch of vitality, so the mind must have a body made of the substance of its new surroundings, and this substance, the ether, must also receive the vitalising force, in order to respond to the requirements of the mind.

Now I trust you will realise the cause of your subconscious self—also why such a state of being is necessary. The poet has spoken of sleep as "Nature's sweet restorer." That is so, but sleep has a greater function than that to perform. It is a continual rehearsal of the death of the body and the bringing of the mind to realise its true state. There are those who have passed on to this side who still think they are only dreaming, and it takes quite a long time to wake them up to the reality of their new life.

You have been much interested in the talks you have had with Dr. Robinson respecting the psychic relationship to the psychological workings of the earth body. Later I will tell you the relation of the ethereal body to the mind, and try and explain both the nature of its action and the peculiarities of its composition—that is, as near as I can translate the ethereal psychology into your earth language.

The foregoing is a record, as near as I can give, of conversations I have had with my friend W. B. and Dr. Robinson—through the trance conditions of my son. W. B. speaks in the direct voice. Dr. Robinson cannot speak through my son at all, but uses the power given off by my son, and speaks to me through the telephone. This is often an advantage, for I can discuss certain matters that are best kept from others who do not fully realise what is being discussed—much of the hideous phenomena of our life here is caused by educated ignorance.

Mr. Melton will give an address on Thursday, October 20th, to members and friends of the L.S.A. in the large hall at 6, Queen Square, at 7.30 p.m. His subject will be "The Psychic Telephone and How I Discovered It."

MATERIALISATION SEANCE WITH MR. CRADDOCK.

Mr. J. D. Graham, who, with his brother, is proprietor of the Wolverhampton "Express and Star," sends us the following account of a sitting held at Letchworth on September 18th with the medium, Mr. F. F. Craddock. The circle included Mr. and Mrs. J. D. Graham (Tettenhall), Madame X. (Odense), and Mr. Ernest Vickers (Letchworth).

During the first part of the sitting the medium formed one of the circle. Joey Grimaldi, as usual, opened the proceedings. He discharged a number of witticisms and carried on a cheery conversation with the members of the circle, greeting each one personally, and keeping up a running fire of crisp comment and repartee the whole of the time. Joey, indeed, acts the part of host to perfection and is ever ready to answer questions and indulge in wise and mirthful retort with any of the sitters who feel disposed to accept his rapier-like flashes.

The voice of Sister Aimée was frequently heard. My wife told her she had brought some flowers for her. At a later stage of the sitting, when Mr. Craddock had entered the cabinet, Sister Aimée removed the flowers from my wife's dress. The flowers were secured by a brooch, and in order to release them Sister Aimée used a fair amount of force. The sequel is interesting. After Sister Aimée's materialisation—which I will describe later—she returned the flowers, placing them in my wife's hand, remarking that there was not sufficient power to take them away from her. My wife heard her ask Joey for the flowers, as he had evidently been keeping them for her.

Then it was that Madame X. had a conversation with a Danish friend, who, as I was informed by her, was once diplomatically connected with King Christian of Denmark. The language used during this conversation was not familiar to me. I understood it to be Danish. Later in the sitting Madame X.'s friend materialised in a characteristic manner.

Other voices broke the stillness. These my wife and I quickly recognised, and we held conversations with near and dear relatives, including our son Eric, and my father and mother. A Mrs. S., a mutual friend of ours, who recently passed over after a motor car accident, gave us a commission, namely, to convey tender messages to her daughters.

At intervals, spirit lights were very distinctly seen by all the sitters, most of them being a luminous orange colour. Once the cabinet was illuminated by a flash of light. When this occurred, Mr. Craddock protested to Joey not to play

(Continued on page 658.)

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MATERIALISATION SEANCE WITH MR. CRADDOCK.

(Continued from page 656.)

any of his tricks, as the light which had been produced gave him a sharp pain in his side. Sister Aimée also upbraided Joey in her sweet, low voice, and Joey promptly promised not to do it again.

Joey suddenly asked my wife if she would like a gift of perfume. When Mrs. Graham replied in the affirmative, Mr. Craddock said, "Be careful, Mrs. Graham, he might send you the scent of onions." At once my wife laughingly appealed to Joey not to do that, as she detested the smell of onions. No sooner had this been said than a strong odour of thyme was detected. In the second part of the sitting Joey asked my wife to smell the front of her dress as Sister Aimée had just put some perfume there, and that he could see it streaming from the garment. It proved to be a delicious scent, so pungent in character that when she reached home the day following it was still perceptible.

Speaking in his powerful and sonorous voice Dr. Alder gave several of the party who requested it medical advice, and Dr. Graeme, speaking partly in French and partly in English, dispensed wisdom freely.

We had experienced this general conversation for about half an hour when Mr. Craddock was invited to go into the cabinet. The circle was re-formed. I sat with my wife on my right and Madame X. on my left, Mr. Vickers and my wife being at either end. Specially prepared phosphorus plates or slates were then brought in and laid face downwards in front of the circle. The heavy breathing of Mr. Craddock indicated that he was under control. Hereabouts Joey's voice rang out in much clearer tones than when he addressed us. A volley of repartee and bandying of witticisms on Joey's part followed, and in the midst of it I did my best to serve as a whetstone to his sallies. This went on until our attention was attracted by a phosphorescent light on the floor—an indication that the principal part of the sitting was about to take place. I confess I was filled with the liveliest interest because, in all my experience of the numerous phenomena of Spiritualism, I had never witnessed materialisation or etherialisation.

Slowly the luminous mass on the floor grew until at last an unseen hand picked up one of the slates and turned it over. It illuminated a face. This face did not appear to be attached to any body, nor, try as I would, could I see the hand that held the plate. It advanced until it was only a few inches away. Then I closely scrutinised the features of an elderly man. The eyes rolled, and the mouth moved under a somewhat heavy moustache. The skin of the face was unnatural in aspect, and seemed to be coarse in texture. The head bowed to each of us in turn. Madame X. was at once transported with delight, as she told me that it was a perfect representation of an old friend of hers. Subsequently Madame X. showed me a photograph of her friend, and I recognised that what we had seen bore a remarkable resemblance to the original depicted by the camera.

After this, Sister Aimée materialised, exactly as represented in several books and popular newspapers, and there is no doubt her features are familiar to many of the public who are interested in the subject. She came very close to us all, using the phosphorescent plate or slate, not only to illumine her own features, but ours also so that she could see what we looked like. She showed us her arm under a very fine transparent robe which she afterwards placed over my head, and then with both hands she gently stroked my cheeks. She repeated this performance with my wife and then kissed her. For the space of about five minutes she stayed with us whilst we thanked her profusely for all her kindness. After she dematerialised Sister Aimée informed us that she was helping my son Eric to show himself.

The usual beginning was observed of a luminous mass. It seemed to grow brighter and then slightly dimmer. I then realised that our son was struggling to perform what was in reality a very difficult feat for a spirit to accomplish, namely, to materialise. Madame X. exclaimed to me that the power was weakening, but the mass grew to the height of four feet and then disappeared. I experienced the sense of a falling body, and a small hand struck mine in a manner which betokened agitation. I was then aware that my son had failed in what he had made up his mind to try to accomplish. Sister Aimée explained to us that he was too excited and agitated. Though the disappointment of his parents was deep, I can understand that his was deeper.

I have now come to the end of the sitting as far as materialisation is concerned. The inimitable Joey was again in evidence. He took charge, and after my reply to some jocular remarks of his he promptly administered a slap on the back of my head with his open hand. I distinctly felt his fingers. Moreover, the smack was clearly audible to the other sitters. This was not Joey's last trick during the sitting. He took a cushion which was under my wife's knee and threw it across the room to Mr. Vickers. My wife told me that she felt him tugging at it before he got it free.

Dr. Alder then informed us that the sitting was at an end, and that it was his duty to watch closely the state of the medium, whose heart is far from strong, owing to trying experiences during air raids. This is not surprising when

it is mentioned that the medium was overtaken by the experiences on something like sixty occasions, narrowly escaping death on two such visitations. So weak is the heart of the medium that only on rare occasions will allow himself to be put under control.

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QUESTIONS AND ANSWERS.

Conducted by H. W. Bagholm, Editor of the Vale Owen Scripts.

Our readers are asked to write us on all questions relating to Psychic and Spiritual Matters, Phenomena, &c., in fact, everything within the range of our subject on which they require an authoritative reply. Every week answers will appear on this page.

We do not hold ourselves responsible for manuscripts or photographs unless sent to us in registered envelope, and all communications requiring a personal answer must be accompanied by a stamped, addressed envelope for reply.

TELEPATHY AND SPIRIT COMMUNICATION.

LOUISA E. HARRISON.—You claim that there is evidence for the theory that the information contained in communications given through mediums is, where it is unknown to the medium, derived telepathically from other (incarnate) minds. And you quote the well-known case given by Sir William Barrett, in which a wife became aware that her husband, while at a distance, had received some injury. There are, of course, multitudes of such cases, and they are not overlooked in considering the evidence for the telepathic theory in mediumistic communications. We fail to see how such cases can negative the idea of spirit communication unless we are to adopt the absurd idea that any given effect must always proceed from one cause. There are so many ways of acquiring knowledge of a fact. Some gain it by practical experience, others by hearing it spoken of or by reading of it. Even so, in the telepathic case you cite, the fact that the knowledge of the husband's injury was transmitted to the wife points to a sympathetic state of feeling between the two, and is quite different from the case of a medium receiving telepathically information concerning deceased persons. We know of nothing which supports such a theory, and we think Mr. Hill was quite right. Obviously, the theory is the outcome of a disbelief in discarnate spirits, and the consequent desire to meet the facts of mediumship by some other explanation.

DARWIN AND SPIRITUAL EVOLUTION.

W. PARKINS.—There is nothing in the Darwinian theory to contradict the idea of spiritual evolution. Darwin dealt with a method of progress in Nature, not with its interior significance. Moreover, it is not to be forgotten that his co-discoverer, Alfred Russel Wallace, was a convinced Spiritualist, finding apparently nothing in the physical order to negative his conclusions on the spiritual side of things. Darwinism has been a much-abused doctrine. Those who were wedded to it as materialists have entirely misrepresented the system in finding it to be nothing but a struggle for survival. The discovery of symbiosis in Nature should have given them pause—the fact that in the lower orders of life, as in the human order, there is much of co-operation and mutual helpfulness. Even in the inorganic world one can see illustrations of this co-operation. Oxygen and hydrogen combine, and some directive power unites with them a certain quantity of carbon, and lo, the whole are mysteriously raised in the order of life from the inorganic to the organic—the idea of co-operation as against that of competition. It is true that there is in one sense a "struggle for life," but it is really a struggle upwards, directed by an over-ruling Intelligence.

THE NATURE OF DEITY.

MAJOR ELLIS writes, quoting a passage in "The Battalions of Heaven," the last volume of the Vale Owen messages, which raises a question of the ultimate Supreme Power. The passage, which we need not quote here, prompts our correspondent to ask whether there is a Being above the Being Whom we worship as God. We suggest that as in any discussion regarding the Supreme God we are dealing with the Absolute infinity beyond all human thinking, or the thinking even of the highest individual spirit, it is rather a question of our limited conceptions of Deity. Obviously, the highest thinking of the human mind can only form an idea immeasurably below the reality. In that sense then there must always be "a Being above the Being whom we worship as God."

PSYCHIC PHOTOGRAPHY.

D. DAVIES (Merthyr).—There should be those in your neighbourhood able to advise you fully on this question, since there is a Spiritualist Church in your town, and persons acquainted with psychic photography. The best conditions for obtaining a psychic photograph through a medium suitably gifted would seem to be honesty of purpose and open-mindedness. Eagerness for results seems to affect the conditions unfavourably. There is another requisite. Some people, however full of faith and sincerity, seem by something in their physical or mental conditions to prevent any psychic manifestation of any kind. This you can only ascertain with regard to your own case by actual and repeated experiment. Some people have obtained evidential results by sending to the medium some article or trinket connected with the person whose photograph it is desired to obtain.

"POSITIVE" AND "NEGATIVE" CONDITIONS.

L. V. K.—It is impossible to use such terms as positive or negative with the same degree of precision in psychic as in physical matters. Generally, it may be said that all mediums represent a negative, or at any rate, a passive factor in psychic experiments, and that the positive side of the matter is represented by the spirit operator, just as in hypnotism. It is conceivable then that an over-positive attitude of mind on the part of any of the sitters may have an unfavourable effect by causing a conflict of mental forces. This is probably what was meant in the case to which you refer. As to your other question, we do not see why a person should not possess mediumship of some particular kind even when he has had no indication of the fact before being told of it by a clairvoyant. Many mediums have been quite unaware of their gifts until they came into touch with Spiritualism.

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These notices are confined to announcements of meetings on the coming Sunday, with the addition only of other engagements in the same week. They are charged at the rate of 1s. for two lines (including the name of the society) and 6d. for every additional line.

Lewisham.—*Limes Hall, Limes Grove.*—11.15, public circle; Anniversary, 3, Mrs. Beaumont Sigall. Tea at about 4.30. Members free; visitors, 6d.; 6.30, Mr. Ernest Beard. Wednesday, 8, Mrs. Garratt.
Croydon.—*Harewood Hall, 96, High-street.*—11, Mr. Percy Scholey; 6.30, Mr. George Prior.
Church of the Spirit, Windsor-road, Denmark Hill, S.E.—11, Mr. T. W. Ella; 6.30, Mrs. M. Crowder.
Brighton.—*Athenæum Hall.*—11.15 and 7, Mr. H. Bodington; 3, Lyceum. Monday, 8, healing. Wednesday, 8, Miss A. Scoggins.
Shepherd's Bush.—73, Becklow-road.—11, public circle; 7, Mr. Spiers. Thursday, Mrs. Goode.
Holloway.—*Grovedale Hall, Grovedale-road (near High-gate Tube Station).*—To-day (Saturday), 7.30, whist drive in aid of building fund. Sunday, 11, Mr. and Mrs. Pulham, address and clairvoyance; 3, Lyceum (Mr. Drinkwater); 7, Mr. T. W. Ella, trance address. Monday, 8, public circle (members only). Wednesday, 8, Mrs. E. Edey, address and clairvoyance. Friday, 8, free healing class.
Peckham.—*Lausanne-road.*—Harvest Festival, 7, Mrs. E. Marriott. Thursday, 8.15, Mr. G. Prior.
St. John's Spiritual Mission, Woodberry Grove, North Finchley (opposite tram depot).—7, Mrs. M. H. Wallis. Wednesday, 8, Mrs. Podmore.

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Along the road came a little party of unfortunates. A thin, old bearded peasant was tugging between the shafts of his cart in which were piled three or four emaciated and pock-marked children and a few domestic chattels and bundles of cloth and rags. Behind an old woman and a youth were exerting their little remaining strength in the attempt to push the cart. It was clear what had happened. The horse with which the family had started out had died by the way, and now they had to take its place themselves. On their faces . . . was only despair."

CHILDREN MUST COME FIRST.

Great and urgent as may be the needs of men and women, more piteous and insistent is the cry of helpless, starving little ones. To the bairns only is our help given. Other organisations may give help to the adults, but our cry is CHILDREN FIRST, and ONLY the CHILDREN are fed by this organisation.

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THURSDAY, OCTOBER 20TH, AT 7.30 P.M.

MR. F. R. MELTON, B.Sc.,
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Chairman—H. W. ENGHOLM.

Admission 2s., except to Members of the L.S.A. who will be admitted free on presentation of their Member's Ticket.

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Doors open 7 p.m.

FRIDAY, OCTOBER 21ST, AT 3 P.M.,

A conversational gathering will be held in the Large Hall, No. 6, Queen Square. To be followed at 4 o'clock by Talks with a Spirit Control and answers to questions. Medium, MRS. M. H. WALLIS.

At the Friday Meeting tea and biscuits are provided at 3.30 p.m. at a moderate charge.

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Important Notice to Intending Members.

You can become a Member for the remaining half of this year for Ten shillings and sixpence providing you also pay your subscription of One Guinea for 1922 at the same time.

For Clairvoyance Meetings and Special Lecture Classes see announcements on page 673 in this issue.

Information will be gladly afforded by the Secretary, who is in attendance at the Offices daily, and to whom all communications should be addressed.

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SUNDAY, OCTOBER 16th, AT 6.30 P.M., MR. G. CRAZE, "S.O.S. of Humanity."

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October 18th, MRS. A. JAMRACH, at 7.30 p.m.

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| At 11 a.m. | MR. E. W. BEARD. |
| At 6.30 p.m. | MRS. GLADYS DAVIES. |
| Tuesday, Oct. 18th, 7.30 p.m. | DR. W. J. VANSTONE. |
| Wednesday, Oct. 19th, 7.30 p.m. | MRS. WORTHINGTON. |

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| Tuesday, Oct. 18th, at 7 p.m. | MISS F. MORSE. |
| Thursday, Oct. 20th, at 3.30 p.m. | MISS MCCREADIE. |
| Devotional Group, Oct. 20th, at 6 p.m. | MISS VIOLET BURTON. |

Wimbledon Spiritualist Mission.

BROADWAY HALL (through passage between 4 & 5, The Broadway).

| | |
|---------------------------------------------------------------------|-----------------------|
| Sunday, October 16th, 11 a.m. | MRS. BEAUMONT-SIGALL. |
| " " " " 6.30 p.m. | MISS F. MORSE. |
| Wednesday, October 19th, 3 p.m., Healing Circle. Treatment, 4 to 5. | MR. & MRS. LEWIS. |
| " " " " 7.30 p.m. | MRS. E. M. NEVILLE. |

Brighton Spiritualist Brotherhood, Old Steine Hall, 52a, Old Steine, Brighton.

SPEAKERS AND DEMONSTRATORS.

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| October 15th to 18th | MRS. CROWDER. |
| " " 18th, 7.15 p.m. | MR. R. BRAILEY. |
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St. Dunstan's Hall, Tarring Crossing, W. Worthing.

| | |
|-------------------------------------------|---------------------|
| Sunday, Oct. 16th, 6.30 p.m. | MRS. JENNIE WALKER. |
| Wednesday, Oct. 19th, 3 p.m. & 6.30 p.m., | MRS. JENNIE WALKER. |

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Mr. G. E. Wright—Public Lecture, Wednesday, October 19th, at 8 p.m., "Criticism and Credulity in Psychical Research."
Mr. W. S. Hendry—Vital Magnetic Spiritual Healing.
Mr. Alain Raffin—Magnetic Treatment.

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Friday, Oct. 14th, at 8 p.m. ... MR. A. PUNTER, Luton.

Tuesday, Oct. 18th, at 3.30 p.m. ... MRS. BRITAIN.

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on

Spiritual, Mystic and Occult Subjects

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LIGHT

A JOURNAL OF
SPIRITUAL PROGRESS & PSYCHICAL RESEARCH

"LIGHT! MORE LIGHT!"—Goethe.

"WHATSOEVER DOTH MAKE MANIFEST IS LIGHT!"—Paul.

No. 2,127.—VOL. XLI. [Registered as] SATURDAY, OCTOBER 15, 1921. [a Newspaper] PRICE FOURPENCE.

What "Light" Stands For.

"LIGHT" proclaims a belief in the existence and life of the spirit apart from, and independent of, the material organism, and in the reality and value of intelligent intercourse between spirits embodied and spirits discarnate. This position it firmly and consistently maintains. Its columns are open to a full and free discussion—conducted in the spirit of honest, courteous, and reverent inquiry—its only aim being, in the words of its motto, "Light! More Light!"

NOTES BY THE WAY.

The splendours of the firmament of time
May be eclipsed, but are extinguished not;
Like stars to their appointed heights they climb,
And death is a low mist which cannot blot
The darkness it may veil.

—SHELLEY.

The "Hibbert Journal" for the current quarter is an admirable issue, and we say this being fully aware that it contains an article by Mr. Edward Clodd entitled "Occultism," in which the author pours scorn on Spiritualism and Psychical Research, and is carried by his indignation into several reckless statements. He is a caustic antagonist and clearly fighting in the last ditch. Psychic phenomena are to him a "conjurer's 'bag o' tricks.'" Even in the midst of his bitterness Mr. Clodd contrives to be amusing, as where in his remarks on the direct voice he refers to examples of that phenomenon amongst the New Zealanders. A "voice" at a Maori séance, after the usual greetings, said, "Give my large pig to the priest." Of course it was the priest who was at the back of the manifestation! "It is the badge of all the sacerdotal tribe," writes Mr. Clodd, and adds some withering remarks about the Samoan priests and their skill in making the dead say whatever is most to the priestly interests. Having thus neatly administered a blow in the eye to priestcraft, Mr. Clodd ranges over the field of mediumship nearer home, with especial reference to the Vale Owen messages, Sir A. Conan Doyle and the fairies, the Goligher Circle, ectoplasm and other matters.

Mr. Clodd always writes with ability, and we read his article with interest and amusement. He finds it quite easy to explode the Goligher phenomena on the lines of that strict regard for the laws of evidence in which Spiritualists and psychical researchers are so notoriously deficient. Thus:—

So it must suffice here to say that Mr. William Marriott, the most experienced exposé of mediums in this country, told Dr. Ivor Tuckett that he could make his weight increase and decrease and a table rise in the air under conditions identical with those of the Goligher circle.

Oh, Mr. Clodd! What do you suppose a judge would say to you if you, as a prosecuting counsel, told him you had heard that Mr. X. had told Mr. Z. something reflecting on the character of the accused person?

On the whole, we are not sorry about Mr. Clodd. He discloses (quite unintentionally, of course) the weakness of the materialist position and at the same time gives us food for mirth. We should always be grateful to anybody who can make us laugh. It is to be observed that Mr. Clodd's article is immediately followed by another, "Psychical Research and Human Welfare," by Mr. Alexander B. Thaw. It is an eloquent defence of psychical research by one who "thinks nobly of the soul." Elsewhere in the "Journal" we find evidences of the liberating influence of psychical inquiry on religious and philosophic thought. We may cite, for example, a fine essay, "Atonement and New Knowledge," by the Rev. Dr. J. H. Skrine, in which telepathy comes in for attention, as a higher functioning of life full of spiritual meaning.

* * * *

We have grown weary of discussing the question of fraud in connection with phenomena, especially psychic photography. It is not merely the idea which has been done to death. The very word has become threadbare. Can we not have some synonym if only for a change? There are quite a number; imposture, trickery, cheat, deception, to mention but four. The trained expert in these matters knows that in the majority of cases where physical manifestations are involved the imposture is a matter of "trance-fraud," better to be understood and dealt with by the psychologist than by the rule of thumb methods of the ordinary investigator. The psychological element is often very pronounced. It is wonderful how much the attitude of mind of the inquirer will sometimes get mixed up with the results, and that in a very subtle fashion. We know persons who never have secured and probably never will secure personal evidences in which imposture will not somehow seem to be involved. This matter goes beyond the mechanism of the physical order. It touches the finer forces. We often hear it urged by the objector that a credulous attitude of mind is required, that being favourable to phenomena. That is sheer nonsense. There are some very devout believers whose presence at a psychic experiment completely ruins it. They "kill" the phenomena, it is said. On the other hand aggressive sceptics have often gained satisfaction. Some quality in their physical or mental make-up proved favourable enough to counteract the influence of hostile disbelief.

AT SUNSET.

The white stars shine like tears on Heaven's face,
Dimmed by its veil of twilight, and the grace
And beauty filling earth and sky and air
Uplift my mind and banish all my care.
Deep calls to deep when winds of evening blow,
And touch the leaves to music soft and low.
In such still hours when, with the silent flight
Of some sweet bird that sails across the night,
The Spirit comes with healing in its wings,
Peace fills my soul—the Peace that evening brings.
Ah, hapless men, in festering cities pent,
Whose lives in vain pursuit of joy are spent
On gauds and baubles, would ye pause awhile
At eventide and let its calm beguile
Your fevered souls, their restless cravings stay,
The peace of starlit night would herald sun-lit day.

—HARRY FIELDER.

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DID CHRIST RISE FROM THE DEAD?

ADDRESS BY DR. ELLIS T. POWELL.



DR. ELLIS T. POWELL.
Author of "The Evolution
of the Money Market."

"I believe the Resurrection did take place exactly as we are told, and that when Christ says, 'I am alive for evermore and have the keys of death and the underworld,' he is speaking the truth, and on that belief I am willing to stake my eternal destiny." With this emphatic statement, uttered with all the force of reasoned conviction, Dr. Powell brought to a close the eloquent address to which in common with the rest of the large gathering assembled in the hall at 6, Queen Square, on Thursday evening, the 6th inst., we had listened with rapt attention.

Mr. H. W. Engholm, who presided, alluded in his opening remarks to the wonderful spell of warm weather, jokingly observing that it might be largely due to two psychical researchers, Sir Oliver Lodge for one, who had prophesied it not long ago, and the other, Major R. A. Marriott, who published a book, entitled "Warmer Winters," in which he suggested that owing to a shifting in the earth's axis we should have warmer winters for some time to come. Passing on to matters directly connected with the L.S.A., Mr. Engholm strongly recommended his hearers not to lose the opportunity of attending one or more of the series of evening classes now being held in the Society's rooms. For the two classes which dealt with the elements of psychical research and the relation of psychic phenomena to science and religion, the Society had chosen as lecturers a lady and gentleman who were both members of the S.P.R., and were well qualified in every respect to deal with these subjects. These classes should be of especial interest to those who realised that what the proven facts stood for was not to be learned simply from witnessing clairvoyance and other phenomena—that what they saw and heard on such occasions was but the antechamber to something much wider and greater. He believed that these courses of lectures would raise the whole standard of the L.S.A. That night they were specially privileged in having Dr. Powell with them to speak on a matter of vital importance. The question raised in the title of his address was one that was exciting the keenest discussion in clerical circles. There was, in his opinion, only one type of man capable of dealing with it, and that was a man who was a Christian first, and in addition was able to bring to bear on the subject the needed historical and scientific knowledge as a psychical researcher. He knew of no man who by reason of these qualifications was better fitted to give them the true answer to the question than Dr. Powell. (Applause.)

In commencing his address, Dr. Powell said that he wished to approach the subject from the standpoint of the psychic scientist, and to use in the analysis of the story the experience which he had gained during thirty years of business life, as lawyer and man of the world. They could, for the moment, leave faith and religion out of the question and treat the whole matter as an historical and scientific inquiry.

There was in this attitude nothing that savoured in the least of irreverence. In fact, one might say that the whole attitude of Christ with reference to His own relationship to mankind was such as to invite this kind of investigation. All along He claimed that He was a man among men. It was urged about Him that He was tempted on all points like as we are, yet without sin. St. Paul declared Him to be the first-born among many brethren. It followed that if He was exempt from the laws of the universe to which we are inexorably subject, it was only in a metaphorical sense that He could be described as one of ourselves, or characterised as the first-born of a great human brotherhood. The facts were all in favour of considering Him to be subject to the same psychic laws as ourselves.

Continuing, Dr. Powell said: "The facts simply amazed me when, throwing aside the veil of a translation made by men who perhaps had little or no experience of psychic phenomena, I began to reflect upon the original wording of the record. The appearances of the Risen Christ were ma-

terialisations. Among modern scientists, Professor Bonney has mentioned this hypothesis in his book on the 'Present Relations between Science and Religion.' I propose to work it out, as clearly as may be, in the light of the Gospel record, with the aid of reference to the original Greek."

Turning to the record itself we found (John xix., 38-41) that the body was prepared for the tomb in great haste by Nicodemus and Joseph of Arimathea. It would, in accordance with the custom of the times, be wrapped in three or four lengths of linen cloth, with spices between each fold. In the case of Jesus we are told that one hundred Roman pounds of spices was used, consisting of a mixture of aloes and myrrh. This would be something like seventy pounds avoirdupois. The upper part of the face—possibly the whole face—and the head would be wrapped in a separate handkerchief—the sudarion, or sweat rag, of the evangelists. The body would then be carried on men's shoulders, lying on a kind of bier, to the grave, and there laid on the stone slab prepared for it. This would be a kind of low stone table, raised an inch or two at the head, so as to form a very rough pillow. Between the wrappings in which the body was swathed and the handkerchief on the head there would probably be the uncovered neck and shoulders, since it was not the custom of Orientals to wrap the body entirely from head to foot.

It would be evident from this that persons who entered the tomb for the purpose of stealing the body would have been compelled to take one of two courses—either they must steal the body, wrappings and all, or else they must unroll the wraps, the spices being necessarily scattered all over the place as the unrolling proceeded. Finally, a huge boulder was placed across the entrance to the tomb, so as to close it against all intruders, whether man or beast.

This was the state of affairs early on the morning of the world's first Easter Day, when the three women (apparently Mary Magdalene, Joanna, and Mary the mother of James) came to the tomb while it was yet dark. They found the boulder rolled away, but when they went inside the tomb they could not find the body (Luke xxiv., 4). While they were puzzling over this, two men flashed on them in dazzling raiment. They asked, "Why seek ye the living among the dead? He is not here, he is risen." Here Dr. Powell pointed out that the white raiment at once suggested the beginnings of the clue to the facts of the whole story, for white raiment, as those who had seen materialisations well knew, was the distinguishing characteristic of materialised spirit forms.

The women were told to go and inform the disciples. This they did, and Peter and John at once came to the tomb, accompanied by Mary Magdalene. They hurried, and apparently the two elder women got left behind in the race. Dr. Powell quoted Dr. Moffatt's translation of St. John's account of what followed:—

"So Peter and the other disciple set out for the tomb; they both started to run, but the other disciple ran ahead, faster than Peter, and got to the tomb first. He glanced in and saw the bandages lying on the ground, but he did not go inside. Then Simon Peter came after him, and went inside the tomb; he noticed not only that the bandages were lying on the ground, but that the napkin which had been round his head was folded up by itself, instead of lying beside the other bandages. Upon this the other disciple, who had reached the tomb first, went inside, too, and when he saw for himself he was convinced. (For as yet they did not understand the Scripture that he must rise from the dead.) Then the disciples returned home."

Notice (said the lecturer) that the young man, John, only glances at the bandages, probably through the door of the tomb; he did not go in. His glance, however, showed him that the bandages were lying flat. Peter went right in, impulsive as usual. He noticed not only that the bandages were lying flat on the ground, but that the sudarion, the handkerchief, was bunched up, or moulded up (*ἐστειλεγμένον*), in a place by itself, instead of lying with the other bandages. St. John's words are evidently chosen with the utmost care. He himself only glanced at the state of affairs: his older companion noticed and observed; then, finally, St. John himself went right inside, and when he saw for himself he was convinced.

What was it that they both saw—in the sense of understanding, or comprehending, for the Greek verb is deliberately chosen to convey that sense? They saw that the body had been dematerialised from inside the bandages. These latter were lying flat and undisturbed, while the handker-

chief yet retained the mould of the features which had been dematerialised from underneath it. If the body had been stolen, there was no reason why the thieves should have left the bandages. It would have been much easier to take the body and bandages together. Moreover, if the bandages had been unrolled, they would have not been lying flat, but would have been strewn about the tomb, while the seventy pounds of myrrh and aloes would have been scattered all over the floor. On the other hand, if Christ's physical frame had been revived into human life, He would not have gone forth naked from the tomb, leaving everything behind Him. No, Peter saw that something of an amazing character had occurred, and John was convinced. Their conduct shows their state of mind. They went home, obviously to await events. If they had thought the body had been stolen they would have gone in search of it, such was their passionate affection for their Master. If, on the other hand, they had supposed that the physical frame had come to life, they would equally have gone to look for their Lord, knowing in the first place that He would require food and shelter, and in the second that He would be running the risk of re-arrest and of another crucifixion. There is nothing of this on the surface of the narrative, it is only when you come to look under the surface that you are impressed with the artless truth of the whole record. Finally, as regards this portion of the story, notice how the theory of dematerialisation completely justifies the ancient forecast, for in that case the Holy One veritably saw no corruption.

"Then," as the record says, "the disciples returned home, but Mary stood sobbing outside the tomb. As she sobbed, she glanced inside the tomb and noticed two angels in white, sitting where the body of Jesus had lain, one at the head and one at the feet. 'Woman,' they said to her, 'why are you sobbing?' She said, 'Because they have taken away my Master, and I do not know where they have put him.' With these words she turned round and noticed Jesus standing—though she did not know it was Jesus. 'Woman,' said Jesus, 'why are you sobbing? Who are you looking for?' Supposing he was the gardener, she said, 'Oh, sir, if you carried Him away, tell me where you put Him, and I will remove Him.' 'Mary,' said Jesus. She started round and said, 'Rabboni!' (a Hebrew word meaning 'teacher'). Jesus said, 'Cease clinging to Me. I have not ascended yet to the Father, but go to My brothers and tell them, 'I am ascending to My Father and yours, to My God and yours.' Away went Mary of Magdala to the disciples with the news, 'I have seen the Lord!'—telling them what He had said to her."

Dr. Powell claimed that every expert psychic investigator would discern here quite a clear case of the direct voice. Mary was originally looking into the sepulchre. Then she turned round, and noticed Jesus standing, though she did not know it was Jesus. He put a question to her and she answered with the request to the supposed gardener that he would tell her where the body had been taken. Then, apparently, she turned her back upon Him to look once more into the tomb. It was at this moment that He uttered the single word "Mary!" and then once more she turned round (or, as one might justifiably render it, she started round) and said, "Master!" Evidently the voice was so perfect in its reproduction of the tone and cadence with which she had been so familiar during her years of attendance upon Him, that she recognised it instantly. He (the doctor) was one of many who in the direct voice séances had heard the exact reproduction of voices that in the strictly human sense had been silent for many a long year. That the recognition should be described as having come from the voice rather than from the appearance, and that modern psychic science should be able experimentally to prove that this thing actually happens, was a very powerful demonstration of the truth of the narrative.

Proceeding, Dr. Powell said that the story of the recognition of Jesus by His voice was familiar to all of us. The fact that Jesus had desired Mary not to touch Him—the best rendering of the Greek would be "Do not cling to me"—had its peculiar significance. If the visible body were simply a revival of that mortality which had hung upon the cross, would not the fact of its palpability to touch have been of the best evidences of the reality of the Resurrection? But the real physical body had clearly been dematerialised by powerful psychic agencies. The material elements of the body were scattered into impalpable dust. This prohibition against touch had perplexed all the commentators. But psychical science enabled us to explain it. If the appearance were a weak materialisation produced by the aid of power from this particular medium it might have fallen to pieces at a touch, particularly at so electric a touch as that of Mary in her ecstasy. That was an ascertained scientific fact.

Dealing with the case of the other Mary and Salome, the mother of James (Mark xvi. 1) Dr. Powell said the sequence of events was not wholly clear, but it was obvious that these women were leaving the empty tomb in order to inform the disciples of its condition. In this case, when "suddenly they saw Jesus coming to meet them," there was apparently no prohibition against the act of seizure. This suggested that the materialisation had grown stronger because there were now two, possibly three, psychics from whom the "power" could be drawn.

Taking next the case of the walk to Emmaus, Dr. Powell traced the various points of psychic significance which were evident in the narrative.

The whole address was a fine example of close and cogent reasoning, showing how the artless narrative which some modern theologians had tried laboriously to explain away, rang true and answered every test of psychic science and psychic experience, for the lack of which the Bible commentators of the past had found themselves in the quandary of either having to accept what seemed utterly improbable statements—miracles—or to explain them as matters of error or misapprehension.

Spiritualism had been denounced in some quarters as anti-Christian, a strange verdict in face of the fact that it was Spiritualism which was by its discoveries finding the key to unlock the problems of the New Testament and to make its narratives credible. Strange that the people who did these things were accused of being anti-Christian, while against Biblical commentators who found the stories impossible and incredible no such accusations were brought. Dr. Powell referred to the "Church Times" and its attack on a clergyman who had been engaged in this work, an attack to which it refused any reply. Dr. Powell having sent it the two letters published in these columns to which it refused insertion.

On the motion of the Chairman, seconded by Colonel Hardwick, a hearty vote of thanks was accorded to Dr. Powell for his impressive address.

NAILING A SLANDER.

There are some who know more about us than we do about ourselves. In a deliverance on "Religion and Morals" before the recent Assembly of the Free Presbyterian Church of Australia, at Sydney, a certain Rev. W. N. Wilson uttered a solemn warning against Spiritualism, saying that it denied both the Father and the Son, and that its dreadful character was brought out in a book for advanced Spiritualists which taught that there was no such thing as sin, that lying was a necessity, that both vice and virtue were beautiful, and that Christ was no better than the Devil! Mr. Britton Harvey, the Editor of our Melbourne contemporary, "The Harbinger of Light," is not the man to let such a scandalous libel pass unchallenged, and he promptly demanded to be informed of the name of the book referred to.

Mr. Wilson was not backward in obliging. It appeared that he obtained his information from an article in "The Christian Courier," which gave the title of the book as "Whatever is, is right," together with the quotations on which he based his charge, and stated that it circulated "among a certain section of advanced Spiritualists." On this Mr. Harvey remarks in the July "Harbinger": "Notwithstanding the fact that we have made inquiries among booksellers and Spiritualists, we have been quite unable to discover a single individual who has ever heard of the work. We do not doubt that a publication of the kind has been issued, but it would be interesting to learn the name of the author, and what is meant by 'a certain section of advanced Spiritualists' among whom it circulates. We know of no such section. And what is more—no Spiritualist has ever given expression to the views set forth in this abominable publication."

Mr. Harvey proceeds to trounce his antagonist for "basing his unwarranted aspersion upon the contents of an unknown book, and completely closing his eyes to the dicta of the acknowledged leaders of the movement—who unanimously declare that there is nothing in the teachings of Spiritualism contrary to the Christianity of the Christ." He wonders what would be thought of Mr. Wilson's diatribe by the General Assembly of the Council of Scotland (Mr. Wilson's own Church), which has appointed a special Committee, with Lord Sands, Procurator of the Church, as chairman, to inquire into Spiritualism and its phenomena, which Committee has engaged the best mediums procurable, and is holding séances for obtaining data upon which to base its report! "Why," he asks, "in the name of consistency are these prominent divines touching this detestable thing at all if it endorses such blasphemous conceptions as those set forth in this precious deliverance on 'Religion and Morals'?"

ARTICLES CROWDED OUT.

The exceptional pressure on our available space compels us to hold over until next week the continuation of Dr. Ellis Powell's address on "The Communion of Saints," and also the eleventh and concluding article of the "Vale Owen and Swedenborg" series by Mr. Arthur J. Wood.

It is a vain thing and unprofitable to be either disturbed or pleased about future things, which, perhaps, will never come to pass.—THOMAS A KEMPIS.

SIR WILLIAM CROOKES AND DR. ALFRED RUSSEL WALLACE.

LETTERS TO SIR WILLIAM BARRETT.

Sir William Barrett writes:—

Your readers may be interested in the accompanying letter from Mr. (afterwards Sir Wm.) Crookes written to me fifty years ago. Crookes' first paper recording his investigations with D. D. Home was published in the "Quarterly Journal of Science" for July, 1871. I deeply regret that I was unable to be present at any of the sittings with that wonderful medium, though Sir Wm. Crookes kindly invited me on two or three occasions.

Masbro' House,
Brook Green, W.
May 15th, 1871.

My DEAR SIR,—

I am staying here on a visit and shall not return home till the end of this week.

I must have some conversation with you respecting these obscure phenomena. If you could help me to form anything like a physical theory I should be delighted. At present all I am quite certain about is that they are *objectively* true.

I have had all my wits about me when at a séance, and the only person who appeared to be in a state of semi-consciousness is the medium himself. The other evening I saw Home handling red-hot coals as if they had been oranges.

When I return I will ask you to favour me with a visit some evening. When are you disengaged?

Believe me,

Very truly yours,

WILLIAM CROOKES.

Now that I am writing I would like also to give a letter to me from Dr. Alfred Russel Wallace referring to my British Association address in 1876:—

Rosehill, Dorking.
December 18th, 1876.

My DEAR MR. BARRETT,—

When I look at the date of your letter I am ashamed to find how long I have left it unanswered; but I have been more or less unwell ever since the Glasgow meeting, and so have put off writing from time to time. I must first thank you for your very kind invitation to Dublin. You will no doubt be surprised to hear that I have the greatest distaste for travelling, and I do not think it likely that anything will bring me to Ireland, till the meeting of the British Association in Dublin, when, as I have never seen the "Green Isle," I may make an effort to come. In the meantime I see you are to lecture at South Kensington at the end of this month (I think), and if you can spare time to run down here, and stay a night or two, we shall be much pleased to see you, and I should be greatly interested to have a talk on the subject of your paper, and hear what further evidence you have obtained. I want particularly to ask you to take advantage of any opportunity that you may have to test the powers of sensitives to see the "flames" from magnets and crystals; as also to *feel* the influence from them. This is surely a matter easily tested and settled. I consider it has been tested and settled by Reichenbach, but he is ignored, and a fresh proof of this *one fact*, by indisputable tests, is much needed; and a paper describing such tests and proofs would, I imagine, be admitted into the Proceedings of any suitable scientific society.

You will have heard, no doubt, of the Treasury having taken up the prosecution of Slade. Massey, the barrister, one of the most intelligent and able of the Spiritualists (whose accession to the cause is due, I am glad to say, to my article in the "Fortnightly") proposes a memorial and deputation to Government protesting against this prosecution by the Treasury, on the ground that it implies that Slade is an *habitual impostor* and *nothing else*, and that, in face of the body of evidence to the contrary, it is an uncalled-for interference with the private right of investigation into these subjects. On such general grounds as these I sincerely hope you will give your name to the memorial.

Did a Mr. Tweedie, at Glasgow, send you his paper on "Mesmerism and its Realities"? He is a medical man, and it is the record of a most remarkable case in which phenomena appeared in some respects differing from any I have found elsewhere recorded, and showing the wonderful variety of these phenomena, and how impossible it is to reason from one to *all*, in the absurd way Dr. Carpenter and his school are accustomed to do.

It appears to me that enquiry into this subject may

literally go on for ever and not make much advance (1) if all enquirers and experiments are ignored as soon as a few years have passed, and we are asked to prove everything afresh, and (2) if those who come across such facts do not make them known and *keep them well before the public*. It is therefore that I so much value your conduct in coming forward with your experiment. If everyone who has any scientific or literary or medical standing did the same, it would be *impossible* for men like Carpenter to come again and again before the public with the most gross mis-statements and the most convenient forgetfulness of all recorded facts against them. I believe, if they were searched for and brought together, a small volume might be filled with the evidence of *medical men* alone, given in purely *medical publications*, sufficient to demonstrate clairvoyance and most of the higher phenomena of mesmerism—if not much of what pertains to Spiritualism.

If you can come and see us drop a line to say when. There are convenient trains from Charing Cross, or from Victoria.

Believe me,

Yours very faithfully,

ALFRED R. WALLACE.

NOTE ON REICHENBACH'S PHENOMENA.

Sir William Barrett adds to the above:—

It was owing to the suggestion which Dr. A. R. Wallace made in the foregoing letter that the investigation of Reichenbach's work was included as one of the special objects of enquiry in the original programme of work set forth on the first page of the first volume of the Proceedings of the Society for Psychical Research. It is there stated that the question of thought transference, and the study of hypnotism with the phenomena alleged to occur in mesmeric trance, were the first two subjects of enquiry, and that the third was "a critical revision of Reichenbach's researches with certain organisations called 'sensitives,' and an enquiry whether such organisations possess any power of perception beyond a highly exalted sensibility of the recognised sensory organs." Special committees were appointed for the investigation of these and other subjects. I happened to be chairman of each of the three committees above referred to, hence the duty of preparing the first reports on these subjects printed by the Society, largely fell upon me.

The report of the Reichenbach Committee will be found in Vol. I. of the Proceedings of the S.P.R., and the official organ of orthodox science, the "Philosophical Magazine," published a paper I wrote giving the result of our experiments on the subject. That paper concludes with the cautiously expressed statement that "There is a strong *prima facie* case in favour of the existence of some peculiar and unexplained luminosity, resembling phosphorescence, excited in the region of the atmosphere immediately around the magnetic poles, and which can only be seen by certain individuals."

On p. 234, Vol. I. of the Proceedings of the S.P.R. is given a drawing of the appearance of this luminosity of the magnetic field, seen on different occasions by three independent and trustworthy witnesses. The committee state that whilst the evidence is yet too slight to draw more definite conclusions the appearances described by these sensitives agreed generally with Reichenbach's statements. Subsequently I had a special dark room constructed, with double doors, in my laboratory at Dublin and obtained additional confirmation of the luminosity from other sensitives. But with one sensitive in Dublin luminosity was also seen proceeding from the human body. He correctly read the time of my keyless watch when the tips of my fingers were pointed to the watch, and when the hands of the watch were turned into any position unknown to me. I believe the only report of these later experiments of mine is to be found in the Journal of the S.P.R. for February, 1895 (Vol. VII., p. 24).

I am absolutely convinced of the objective existence of this luminosity, though it can only be perceived by certain persons after long immersion in a perfectly darkened room. It is most desirable that the whole subject should again be taken up by competent and unprejudiced investigators, and this is a strong argument for a properly equipped psychical laboratory which I have long urged that the S.P.R. should found.

* "Philosophical Magazine," April, 1883, p. 275.

SIR A. CONAN DOYLE'S LECTURES.

Sir Arthur Conan Doyle started his fresh lecturing tour last week, in Manchester, under what were evidently happy auspices, for the "Manchester Guardian," from which we take the following account, speaks of large and approving audiences, and of the lecturer's "vigorous and lucid exposition of Spiritualism." Two lectures were delivered in the Free Trade Hall, the first being on "The Life Beyond," and the second on "Psychic Photography."

In his opening lecture on October 5th, Sir Arthur at the outset explained that spiritualistic phenomena "broke out" in a period of great materialism, when men's minds had considerably outgrown the old faith in the manner in which religion was presented. It was perhaps for that reason that the phenomena were addressed to the intelligent, and escaped the notice of those who took no trouble to examine them.

Personal experience, the lecturer added, could only come to those who took the trouble and time to follow up investigation. It had been said that he came into the movement after he had the misfortune to lose his son. In fact, he began his study of the subject in 1886, wrote about it in 1887, and for thirty-four years had continued his study. He was going on the platform to lecture upon Spiritualism when he was handed the fatal news in a telegram. Had it not been that he knew what death really was could he have gone on with his lecture and spoken for an hour and a half? Sir Arthur distinguished sharply between phenomena and the messages from the dead. Phenomena were finite; messages might tell you the fate which awaited you on the other side. Miracles were done in Judea to call attention to the preaching, and it was exactly so with modern miracles.

Sir Arthur narrated certain experiences which had happened to himself. His son returned and spoke to him in a dark room at Southsea. Sceptics might exclaim, "Ah, ah, in the dark," but did they so exclaim when a photograph must be developed? His experiences were, he claimed, attested by good witnesses. Could they imagine that he was such a blasphemous liar as to narrate such experiences if they were not true. The theory of Spiritualism, he contended, supported all the main tenets of Christianity, but added to them positive knowledge. It was one of the sins of theology that it had built up the false idea that it was difficult to get across, and that the majority of men were going to get punished for their sins. God was not so harsh a judge as that. Life was mostly trial and trouble, and it was compensation for trial and trouble men needed, not harsh, inexorable judgment on venial offences. The messages were unanimous in saying that it was not so on the other side. It was true that the selfish, and especially the cruel and the inert, had some waiting stage before they were fit for full spiritual existence, but the vast mass of mankind passed almost straight into the glory of which no words of the human race could describe.

On the following night, October 6th, Sir Arthur showed his fine collection of psychic photographs. The "Manchester Guardian" representative, in his notice, makes the interesting comment that the photographs "were of the kind with which most people are by this time familiar." The lecturer showed an interesting photograph of a ghost, an earth-bound spirit he preferred to call it, which had got on the plate in a camera which had been photographing an apparently empty corridor in an old hostelry at Norwich. The ghost seemed from the number and position of the impressions on the plate to have walked along the corridor and finally to have passed, in a wide faint blur, through the camera. For each of the photographs which were shown Sir Arthur cited the names of witnesses for whose reliability he vouched. "On this guarantee," says the "Manchester Guardian," "the importance of the exhibition clearly depended." It adds: "A big audience, from the approval which it from time to time expressed, seemed in the main convinced."

At the Parr Hall, Warrington, where Sir Arthur Conan Doyle spoke on Saturday, the 8th inst., there was a large gathering, and much enthusiasm. Mr. E. W. Oaten, editor of the "Two Worlds," presided, and amongst the persons on the platform were the Rev. G. Vale Owen and Mrs. Owen, Mr. C. E. Parker, J.P., Mr. W. H. Sherburn, and others representative of the borough. In the course of his address, which covered many points already familiar to our readers through reports of his previous addresses, Sir Arthur said that the objection that Spiritualism was the work of the devil was made ridiculous by a recognition of the good which it did and the comfort which it afforded to the sorrowful and bereaved. The devil did not go about healing broken hearts. The gate of death was no longer seen as a gate of horror and doubt, but was a golden portal leading us into a world more beautiful than we had dreamed of. Those who passed through the great gateway were met and guided with love and sympathetic care.

The Rev. G. Vale Owen proposed a vote of thanks to the speaker, and on behalf of the people of Warrington, expressed his gratitude that he had included the town in his lecturing tour. The vote, which was seconded by Mr. C. E. Parker, was carried with acclamation.

RAYS AND REFLECTIONS.

Sir Oliver Lodge's letter on the aura this week is timely. I have heard persons, who, besides being Spiritualists, had some practical acquaintance with optics, dispute the idea that it is really the aura which is seen through the Kilner screens. It is well to have all these questions thoroughly threshed out before they are included in a list of verified matters in psychical investigation.

Several persons have told me that they associate LIGHT with the idea of good luck. I have quite a budget of stories of how a visit to our offices has been immediately followed by a train of happy events. Well, it is a pleasant thing to hear, but I hope that it will not degenerate into a superstition of the mascot order. The best good fortune that can happen to anyone is the awakening of the sense of beauty, whether in nature or humanity. It may take innumerable forms, some high, some relatively low, but all helpful in promoting happiness. I know there is a kind of cant against the idea of material well-being, as though it were an evil thing to desire to be prosperous in the worldly sense. Surely that can only be wrong when it is made the sole object of desire.

In this matter I am wholly with Doctor Johnson when he scouted the specious argument that poverty is necessarily a good thing. "Sir," said stout and sensible old Samuel, on one occasion, "Sir, all the arguments brought to represent poverty as no evil show it to be evidently a very great evil. You never find people labouring to convince you that you may live very happily on a plentiful fortune." But, it may be asked, what has the awakening of a sense of beauty to do with material poverty and riches? More than you (the objector) might suppose. For, consider, poverty is an ugly thing. It is one of the sores of the social organism, and the sense of beauty when awakened in humanity would speedily banish it. The growth of a spiritual consciousness in the race would do more to abolish social wrongs than all the systems—whether they be those of Rousseau, Karl Marx, Henry George, or any of the plans and schemes of Socialists, Communists, or Anarchists. "You cannot live on ideals," I have been told. I am so bold as to think we can. At any rate, let us try the experiment.

I readily grant that one may carry idealism too far. But then the same thing may be said of realism. A poetical friend once lamented to me that a picturesque old barn in his neighbourhood had just been burned down. He had derived so much pleasure from seeing it daily that its destruction came as a blow. "I could better have spared a Bank," he remarked bitterly. I suggested that this might depend upon whether it was *his* Bank or not! But even so, I saw he was in a better position than the man whose happiness depends entirely on the safety of his Bank. When that has gone he has no other resource, whereas the idealist may mingle his joy in the contemplation of an ancient barn with that lower, but quite substantial, satisfaction which comes of having the means to meet his monetary obligations. In short, he has multiplied his means of happiness.

The Rev. G. Maurice Elliott, whose name has become so prominent in connection with visions of angels, is reported to have told a Church meeting at Norwich that Spiritualism is not only non-Christian, but anti-Christian. I can only think of the time when astronomy and geology were denounced by the Church as not only non-Christian, but anti-Christian, and wonder at its slowness in gaining its lessons from the past.

It is hardly necessary to make a formal contradiction of the statement. Some assertions carry their own refutation amongst sensible people. There are Spiritualists amongst people of all faiths, as Mr. Elliott should know. He should define his terms. Supposing one said that Christianity was not only non-scientific, but anti-scientific? Would not the many scientists in the Church protest against such a libel?

D. G.

"THE PROGRESSION OF MARMADUKE."

A NEW SERIES OF SCRIPTS.

LIGHT will shortly publish a deeply interesting series of inspirational writings received by a lady in the North of England, whose name we are not at present at liberty to disclose. The messages, which are entitled "The Progression of Marmaduke," are of so important a nature, as throwing light on the career of a human spirit after death, that we feel it a duty to make them public. We shall give fuller particulars regarding these scripts next week.

THE PROBLEMS OF THE ETHER.

ADDRESS BY SIR OLIVER LODGE.

Sir Oliver Lodge, as we announced briefly in our last issue, addressed the Glasgow Society for Psychical Research on October 3rd on "Psychical Research: Facts and Possibilities." The large St. Andrew's Hall was filled, and the speaker was followed with the keenest interest. Professor Macneile Dixon presided, and accompanying him on the platform were:—Lady Lodge, Mrs. Macneile Dixon, Miss Janie Allan, Mrs. Noel Paton, Dr. William George Black, Professors Gray, Stevenson, Medley, Latta, Graham Kerr, Paterson, Gloag, Gibson, and Davies Dr. Henry Watt, Dr. Knight, Mr. and Mrs. J. Arthur Findlay, Mr. and Mrs. Peter Fyfe, the Rev. H. S. McClelland, Mr. Edward J. Thomson, the Rev. W. A. Reid, Miss Irwin, hon. secretary of the Society, and others.

The following report appeared in the "Glasgow Herald":—

Sir Oliver Lodge, who was cordially received, said that if the universe was not infinite, as it might be, it was to all intents and purposes infinite, and if there was any folly which was higher than another it was to say that anything was *a priori* impossible in such a universe. We could make some assertions. We could hardly with safety make denials. It took an immense amount of knowledge to deny the existence of anything. Matter was the great fact that our senses told us of; the ether was the great fact that our intellect told us of, though we had no sense organ for it. Don't let us commit the folly of saying that things that did not directly appeal to the senses were not facts. By careful scrutiny of fact science had ascertained that light consisted of vibrations of ether. Ether had many functions, and one of its chief functions was to weld the material universe into a cosmos and to hold it together, for matter we now knew consisted of separate particles which were welded and cemented together by the ether that united them. The ether did not only convey light, but it was responsible for cohesion, for electricity, and for magnetism, and now Einstein had shown that it was responsible for gravitation. Ether was much more substantial than matter. Matter dissipated energy. Matter had imperfect properties, and contained within itself the seeds of its own decay. No such dissipation of energy had ever been found in ether. Its properties appeared to be perfect.

THE CENTRAL QUESTION.

Another fact which we came across was that some matter was animated. That was to say, it had very peculiar properties of growth and reproduction. We found that matter was acted upon by something which we called life, or in the higher stages mind. Life directed energy, and utilised matter. Why life and matter reacted he did not know, but there must be some good reason for it. Ether and matter together combined to form every visible object.

WHERE IS THE SPIRIT WORLD?

"Lieutenant-Colonel" writes:—

I am afraid I must take issue with the theoretical position of the spirit world, as postulated in the "Arcana of Spiritualism," and quoted in your leading article of October 1st.

While accepting that this description agrees with many others which have been received by automatic writing and other means, it should be remembered that all such were dependent on the mental capacity of the recipients, who, having no access to our later knowledge, interpreted them in terms of the knowledge they then possessed. An operator can only use an instrument up to the capacity of that instrument, which may be far below the capacity of the operator, and it has often been mentioned that information could not be given because the ideas did not exist in our minds.

The "locality of the spirit world" is a contradiction in terms, for locality is a material condition, a confinement to present space conditions.

The spirit world is a question of condition not locality. For instance, although a spirit is not omnipresent, that is to say everywhere, it is anywhere; you cannot say that a spirit is here, locally, but it can approximate more or less to our conditions to be in evidence to us for a short period.

These spirit regions postulated by Tuttle bear a curious resemblance to the very material "Heaven above and Hell beneath" creed, itself a relic of elemental worship: while we study the details of his statement, the cosmic conditions are subject to the material forces of attraction and repulsion, which inherently imply matter: they are not

bodies were composed of both. We knew that matter could be animated. The central question was—Was the ether animated, too? He was now going from the region of fact to the region of possibilities, to the region of hypothesis. He only led them into that region because he had gradually come to realise that a great number of the facts not of ordinary life, but what he might call extraordinary life, which were familiar to him, and no doubt to a good number of people in that audience, required for their explanation this hypothesis, and justified the hypothesis, which however was only in its infancy and needed more working out.

ETHEREAL BODIES.

He also felt that we were not the only intelligent beings in the universe, and if that was so we might suppose that they must have some vehicle, some instrument, some body, akin to this one. They had not a material body. If they had we could see them. But had they not an ethereal body? If so, they would make no impression on our senses. We could only know when we came into contact somehow with their intelligence. The ether would serve as such a vehicle. There was a possibility of communication not limited to matter. That possibility could be examined only by psychical research. We must investigate these obscure phenomena. We must make sure of our facts, and when these facts were ascertained the intellect should be applied to get the meaning of them. To do that we must have a working hypothesis which we should be ready to change, modify, or even abandon, but in the meantime work with it. Suppose it true that we had an ether body as well as a matter body, the conclusion would be that the matter body would wear out. But what about the other? It was permanent in its properties. If he had an ether body he would go on with it. He would have gone out of their ken, because they had no sense for the ether, and they would say he did not exist, that they had to put him in the grave. But they had not. He never was anywhere near the grave. Had they found any facts at all that pointed in that direction? He said, "Yes." The London Society for Psychical Research had discovered mental action apart from matter—telepathy; that was the first step. Telepathy appeared to be entirely immaterial, not carried on through the senses at all. Was it without ether? That he did not know. But telepathy was done apart from matter. Next they discovered that by a physical action movement objects might be shifted without apparent contact, and his hypothesis was that it was done through the ether, through something that did not impress the senses. There was an explanation for these facts, and he was looking for it in the ethereal direction. His working hypothesis was that they were both soul and body; that what they called soul was the ethereal body or the spiritual body, the thing that persisted after the material body decayed.

even given an abstract interpretation, with its resultant latitude.

Then again, the orbital movements of the planets, and the spirit zones surrounding them, are not interlocked in regular distances, but these zones would approach and retreat with a chaotic result which would not by any means produce the orderly commingling of the higher zones as postulated by Tuttle; while the attractive and repulsive forces would have rather disturbing effects as they cut into the effective areas of each other's range of control.

I hold no brief for the transcendentalism and mysticism of a certain class of Spiritualist, for undoubtedly spiritual conditions have as much reality *within their special conditions* as physical conditions have in like case; they are equally measurable, but the measure must be of the same nature as the conditions, and not physical measurements such as we are able to sense with a physical brain.

To use the analogies of our old friend the Fourth Dimension and its companions, the measurements of a plane surface are infinite, *within its own space conditions*, but the measurements of a volume are infinite in another dimension, or new direction, which is unknown to the plane conditions; similarly, assuming that fourth-dimensional conditions are those of a higher intelligence, or what we call a more spiritual existence, the measurements of these conditions are infinite in another and incomprehensible dimension, which is unknown to the volume, or ordinary physical conditions.

To attempt to measure the spiritual by physical enclosures and limits is as absurd as measuring electricity by a foot rule, or the ether in a pint pot.

Scientists may be in error, from wrong assumptions, but everything that is must be scientifically sound, for on this basis depends the orderliness of being and the very existence of God.

THE SPIRIT WORLD AND THE FOURTH DIMENSION.

A SCIENTIFIC METHOD OF SOLVING THE PROBLEM.

By LIEUTENANT-COLONEL.

Several correspondents have mentioned the difficulty they found in trying to follow my article on Four-dimensional Space (p. 279), and this difficulty is found to be due to an attempt to visualise the conditions which are postulated in that article. It cannot be too strongly impressed upon readers that this is an impossibility, for complex space cannot be visualised by a three-dimensional machine, the brain; it is of necessity beyond its range of action.

If four-dimensional space is considered as probably the next stage in psychic progression, it is obvious that it must be as much beyond ordinary perception as the etheric body, which is presumably a denizen of that space.

It is known that

THE ETHERIC BODY

can only come within human perception when it takes on physical conditions, and to some degree temporarily confines itself to three-dimensional space and its limitations.

Similarly complex space could only come within the range of perception by bringing it within the limits of three-dimensional space: an impossibility, for space conditions are fixed concepts, and the greater cannot be brought within the less, for the volume is certainly an infinitesimal part of the super-volume, as the plane is an infinitesimal part of the volume.

The great power of volition needed, and the immense difficulty encountered, by discarnate entities can be conceived when it is realised that, to give physical evidence, they have to confine themselves to such stringent limitation of space conditions: while an answer is given to those disputants who ask "if the spirit world is ever with us, why we do not have greater evidence of its presence," for even as physical beings would be ever present in the existence of entities in a plane, or two-dimensional space, either as invisible higher entities, or as imperceptible causes for the effects the lower entities may experience, so the still higher entities are

INVISIBLY PRESENT WITH US,

but divided from us by space conditions which it is immensely difficult to overcome for the purpose of intelligent communication.

Four-dimensional conditions can only be apprehended by two methods: mathematically, and by analogy from those space conditions which are within our comprehension.

The purely mathematical consideration of the subject is too intricate for me to attempt an explanation in an article of this nature, neither would it be useful in the present line of argument.

The method which can be the more easily understood, and which appeals most to the ordinary person, is that of simile.

If a certain interdependence holds good between the space conditions we are able to realise, and the effect is precisely similar in each case, it is a reasonable assumption that it will hold good in succeeding space conditions, at any rate it is unreasonable to presume a break in the continuity of similarity, and the difference of interdependence would appear so gradual as not to affect reasonable comparison.

If a point in space be moved from its space condition to an adjacent space condition, a connection between the two will enclose

A NEW SPACE CONDITION.

and this enclosed space is found to be the next higher space condition, the line: or stated inversely, a line is contained by the next lower space condition, viz., points.

Similarly a line moved to a parallel space condition would enclose a rectangular plane: or inversely, a plane is contained by lines.

Also a plane moved to a parallel space condition would enclose a cube; or inversely, a cube is contained by planes.

In each case it should be noted that the figure is not moved within its own space conditions, but outside them; that is to say, in a higher space condition, which does not belong to the nature of the figure.

Therefore, if a cube be taken from its present position in three-dimensional space, and moved in the direction of a higher dimension, that is to say, to a position in the past or future, and the two positions are connected, the space between the two positions will constitute a four-dimensional figure, of which the new dimension is Duration: and inversely, this dimensional figure is contained by cubes.

In this connection it is possible to obtain a glimmer of a fifth, and still higher dimensional conditions, for if two four-dimensional figures are similarly connected, the result would undoubtedly produce

A FIVE-DIMENSIONAL FIGURE,

but of what nature the new dimension would consist there cannot be the least conception.

In the preceding argument, the simplest mathematical figure in each condition of space dimensions has been chosen

to make the meaning clear, but it will be evident that the same result applies to any other figure of similar dimensional nature in each case; also that any or all points can be joined, producing space of the next higher dimension, and similarly in the case of lines, planes, and volumes. But if all volumes—in other words, all physical existences—are joined to their own, and all other, past, present and future existences, the result is a permanent and ever-present continuum, any part or the whole of which is available to entities in that higher space condition, according to their capacity or desire to avail themselves of the same. In other words, the past, present and future are an open book in which they can be read, within these limitations.

It must not be imagined that this implies the unchangeable endurance of the concrete or physical aspect of anything. This does not exist beyond its own three-dimensional space, and is confined to the present instant only, for it does not partake of the dimension of duration. That which was, is no longer the same; it has changed, and continues to change every instant, although infinitesimally.

The part which endures is that which has four-dimensional properties, and which is generally called the Aura* of objects: it is as if an imperceptible cinematographic replica was continually being taken of all physical processes, with this difference, that the replica contains

THE FUTURE AS WELL AS THE PAST,

while the physical evidence is but the visible pen, tracing invisible letters of another sphere.

This must not be taken to imply a complete predestination: many things like birth, growth, and death are beyond our physical control, but man has higher dimensional powers of which he, at present, is little aware, and the mystery of these powers, when known, may explain much which appears to us paradoxical.

If a man could retrace his past, it would appear immutable, but he has had great influence in the production of that past. In higher dimensional conditions the past and future are as available as the present, and it is conceivable that this higher self in man exercises an influence over his future, as it has done over his past.

The method of exercising this influence is obviously as inconceivable as are those space conditions themselves.

Even in the present life we have faint evidence of these higher powers: in psychometry we faintly realise the cinematographic record of events, which are not physically evident in the material object: in prescience we are but tracing this record a little way beyond the material present. The record exists, in advance, as well as behind, and needs but the power of vision to read it, and it may well be that the power to read the future is connected with the power to influence the future, in some manner which is beyond our physically-restrained mentality.

The question is often asked, "If these things be, and there are intelligences in touch with us who know the facts, why do they not tell?" It is difficult even for the trained mind to sense the possibility of such things, and how immeasurably more difficult, nay impossible, it would be to explain them within the limitation of words!

We have received from Mr. Blackwell, the publisher, a copy of "The Gate of Remembrance," now in its fourth edition (7/6 net). It includes the preface written by the author for the second edition, containing useful explanatory matter and the Note by Sir William Barrett testifying to the genuineness of the whole narrative.

Mr. A. W. MASON, president of the recently formed Christian Spiritual Church, Devonport, forwards an account of a successful visit of Messrs. Hoskins and Taylor, direct voice mediums, of Bristol. A feature of the sittings that were held was the answering through the trumpet of questions written and placed on a table. Mr. Taylor is described as a convincing clairvoyant. It is stated that amongst those composing the circles six mediums for the direct voice were discovered.

THE AURIC LIGHT.—The radiance of the spirit form comes from an inner light set up by the thoughts and character of the subject. A veil of flesh hides this inner light, and its means of coming out are in the glance of the human eye, the measure of the human influence, and the vibrations of the human aura. Now, all these things are intangible and difficult to calculate from the human standpoint, but a little knowledge on the subject is very useful. The eye is the easiest channel of egress for the thought forms, and those who are able to perceive these often see them coming forward from the eye. No difference is noticed in colour or form, but in the expression and in the intensity of will-power there emitted. The aura varies in exact opposition to the variation in the eye; that is, when most is expressed in the eye, the aura becomes of less account and *vice versa*; it does not escape through both channels. If you concentrate on what your eyes shall express, your aura will vibrate very swiftly, but will become less visible.—L. E. C.

* Aura, in this sense, is different from the aura which is said to accompany and surround a human being.

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ANGELS AND MINISTERS OF GRACE.

When in the early days of the Great War Mr. Arthur Machen electrified the public with his story of the "Bowmen" (which later became incorporated in the legend of the "Angels of Mons") we were rather perturbed to find that a sketch, designed as pure fiction, was being accepted in many quarters as literal truth. So strong was the belief that the tale, if not entirely true, was at least based upon fact, that, knowing Mr. Machen personally, we asked him whether there was any foundation for such an idea. He replied, as we expected he would, that there was none, but as he told the public in several newspaper articles at the time, he found it impossible to convince some people that his denial was honest. And so the materialists got a fresh text upon which many sermons were delivered concerning the obstinacy of popular superstition. You could not kill it. Hence, of course, the belief in Spiritualism, another symptom of this invincible gullibility of the human mind, unless it happened also to be a Rationalistic mind. But we could not avoid observing one peculiar feature about this credulity in regard to the "Bowmen" story. Apart from the large congregation of wholesale believers—people who "would swallow anything"—we met or heard of people of quite high intelligence who confessed that even if the story were not true, they found a mysterious something at the back of it, something quite indefinable that made it appear true to them. They felt that although the story could not of course be literally true, it was probably "the shadow of truth." It seemed as though an appeal had been made to something higher than the intellectual faculties. That, indeed, is, in our view, the explanation of much which at the time was too sweepingly condemned as purely a manifestation of popular credulity.

And now the angels have re-appeared in the popular Press in a form not so easily to be dismissed. By this time everyone, no doubt, is familiar with the account given by the Rev. Maurice Elliott of what he regards as angelic intervention. The especial evidential point in the case is the connection with it of the medical man whose testimony is rather strengthened by his disclaimer that he is not a Spiritualist. This is an instance of confirmation from an outside source—what the late Admiral Moore would have called a "correlation."

It would be possible to say a great deal about the case as a public instance of things quite familiar to many of us in our private lives. The general public may be pardoned for regarding these matters as rare and strange, since it seldom gets to hear of them save in the guise of a newspaper sensation.

For the moment it may be sufficient to epitomise much of what might be said by a quotation from the "Daily Express," which on this occasion delivers its opinion without reference to Mr. McCabe, who we feel quite sure would strongly dissent from its conclusions. In the course of a leader on the subject entitled "Oh, ye Angels of the Lord," in its issue of the 6th, the "Express" tells us:—

It is easy to scoff at such a story in this the nineteen hundred and twenty-first year of Our Lord. It is easy to

explain away Mr. Elliott as a perfectly sincere victim of amiable delusion. Is it impossible to believe in his angelic visitor? There are, at least, strange features in the case. There is the mundane doctor with a large practice in a popular suburb. The doctor confirms the point that Mr. Elliott had no means of knowing him for a doctor when he sought him out in Brighton. The doctor confesses to a prescience of some such occurrence. It is always more difficult to believe than to doubt. A hearty scepticism is mistaken for the outward and visible sign of brain-power and education. But God remains. He is not mocked. And His angels may be still visible to the eye of simple faith.

"A hearty scepticism is still mistaken for the outward and visible sign of brain-power and education." It is most true. LIGHT has said much the same thing many times in the past, and some of us have derived amusement from the spectacle of ardent young minds which, while expressing contempt for "early Victorian" attitudes, were all the time exhibiting one of these very attitudes by an emphatic disbelief in everything which they could not understand.

Angels and ministers of grace are amongst us to-day. We can see and feel signs of their presence and inspiration even when they do not manifest along the purely mundane avenues of the physical senses. We are accustomed to call them "spirits," being fully aware that it is not good policy as the world goes; it is unorthodox; it excites prejudice and is highly unscientific. In this case the rose by some other name does not smell as sweet. But to these considerations we are quite indifferent. We are less concerned about names and methods than about facts and results. Our test of the truth is that it is something that shall work well for human welfare, and in "the service of man." The spirits do this and are equally indifferent to the names bestowed upon them, which appear to range from "angels" down to "spooks" and "diabolical agencies."

"SEEING THE AURA."

A SUGGESTION FROM SIR OLIVER LODGE.

Sir Oliver Lodge writes:—

Would some careful observers who consider that without clairvoyance they can see an edging to the human body, after the preparatory aid of glasses, try the same observation with equal care, but substituting for the patient a white, or flesh-tinted plaster figure? My present impression is that what is perceived is a contrast or fatigue effect, explicable in terms of the retina.

THE CASE FOR PSYCHIC PHOTOGRAPHY AT THE ETHICAL CHURCH.

Dr. Stanton Coit, on Sunday evening last, addressed a large audience at Queen's Road Ethical Church on "Psychic Photography." Long readings were given from the "Gospel" according to Messrs. Whately Smith and Vincent Patrick, dealing chiefly with Mr. Patrick's suggestions as to methods of faking extras. Passages from Mr. Edward Bush's pamphlet were also read, painting Mr. Hope, of Crewe, in the blackest colours.

Dr. Coit detailed an experiment which he had made in company with an expert photographer, when an "extra" was obtained through Mr. Hope's mediumship. His friend was thoroughly satisfied that everything was straight and above board. This experiment took place at the British College of Psychic Science, and Dr. Coit publicly thanked Mr. Hewat McKenzie for the personal assistance which had elucidated difficult points. He deprecated Mr. Vincent Patrick's assumption of fraud as an unscientific way of beginning a study, and thought such methods should be wiped out in public debate.

From the intelligent questions put at the close of the address it was plain that the audience wanted to know the facts. Mr. Dimsdale Stocker, the well-known lecturer, was among the questioners. Mr. and Mrs. Hewat McKenzie were able to put the side for Psychic Photography, and their remarks were warmly received both by Dr. Coit and the audience. The articles in LIGHT which exposed Mr. Bush's duplicity were referred to by Mr. McKenzie, and the inadequacy of Mr. Whately Smith's and Mr. Vincent Patrick's knowledge. The basis of long practical experiment which could be the only justification for an article of such length and character as appeared in the "Psychic Quarterly," seemed to be almost totally lacking, but it was stated that Mr. Whately Smith made an experiment at the British College, and obtained an "extra," the proof of which was in existence. This important piece of information, however, did not appear in his article.

FROM THE LIGHTHOUSE WINDOW.

"Punch" (October 5th), drily commenting on the remark of a labour organisation that men "ought not to work all their lives and then be thrown off at the whim of an employer," observes, "For the present we think the question of industrial relations to the next world had better be left to the Rev. Vale Owen."

Mr. H. W. Engholm tells us that when he was on a visit to New York some years ago the fashionable cry was "How is your aura?" At the present time the subject of the aura is again prominent. The note of caution expressed by Sir Oliver Lodge in this issue with regard to seeing it by means of screens will doubtless prompt some replies.

Sir William Barrett, in his highly interesting contribution, given elsewhere in this issue, speaks of a sensitive seeing a luminosity proceeding from the human body. Sir William does not refer to this as the aura, but it seems to bear a resemblance to it. Also the conditions under which it was observed—in a perfectly darkened room—approximate to those prescribed by Dr. Kilner for the use of his screen, though in his case it is a room nearly dark.

It may be remembered that in this column, on July 16th last, we quoted from a writer who said that the qualification for a psychic photographer was the possession of a luminous aura. Since then we have been informed that just before we quoted this opinion a dark séance had been held in London, at which, though nothing else was visible, the movements of the hands of one of the sitters could be seen. The sitter in question, it is interesting to note, is a well-known psychic photographer.

Sir Oliver Lodge, in his recent lecture in Glasgow, an abridged report of which we give in another column, made an interesting reference to psychic photography, though strangely it was omitted from some of the newspaper accounts. He said, according to the "Glasgow News" (October 4th): "A person with only an etheric body might have the power of borrowing a portion of matter and moulding it into recognisable shape. Human beings during life were 'materialisations.' 'If we can materialise for a certain span of years, why not for a few minutes?' he asked. Not so perfectly, perhaps, but, at any rate, it appeared that they could borrow a portion of organised matter from certain people, and use it even when they were on the 'other side,' to make themselves visible enough even to be photographed. He had been sceptical on that point for a long time, but he intended to investigate it further, and when he did he would make public the results of his investigation."

Miss Scatterd, it will be remembered, in one of her lectures on Psychic Photography, quoted a message received from Archdeacon Colley, saying that he would not rest content until he had convinced Sir Oliver Lodge of the truth of psychic photographs.

The Rev. G. Maurice Elliott's account of an angel visitor, to which we referred last week, recalls Mr. R. J. Lees' experience, related in his well-known book, "Through the Mists," where he speaks of "a stranger," uninvited and unannounced, entering his room, "while the door was shut," and asking him to take down for publication the matter which afterwards appeared in Mr. Lees' book. Mr. E. A. Brackett, too, in his book, "The World We Live in," records a conversation with a strange visitor whom he regarded as being a man like himself, but who he was forced later to conclude (though he does not make the specific declaration) was not a denizen of earth.

The anticipation, afterwards realised, of a very large assemblage of people to hear the address by the Rev. G. Vale Owen to the members of the L.S.A. and their friends, prompted one member to a practical example of altruism. He said, "I should greatly enjoy being present, but as I have heard Mr. Vale Owen before, I shall make room for someone else."

At the conference of the Spiritual Healing Fellowship, held recently at Church House, Westminster, several persons rose and testified that they had been restored to health by a layman who employed the method of the laying-on of hands. The Bishop of Kensington, who took the chair, reminded his hearers that a resolution of the Lambeth Conference had very strongly urged them to be leaders and guides of the Church in the many-sided enterprises of prayer, in order that the power to heal, which unfortunately had been lost, might be renewed.

At the same meeting Dr. Montagu Lomax, author of "The Experiences of an Asylum Doctor," made what is a rather startling suggestion for an orthodox medical man. He said that he believed that in many cases of insanity the sub-conscious mind was controlled by an evil and obsessing discarnate entity. Was there, he asked, no service of exorcism which they could bring back to the Church of England Liturgy; a solemn service of intercession which the mentally afflicted could attend in asylum chapels? He admitted that his was not a general belief in medical circles, but none the less he held it firmly.

Dr. Lomax, who was speaking on "Spiritual Healing in Relation to Mental Disease," utters a wise warning with regard to psycho-analysis: "This probing in the sub-conscious was fraught with many dangers, and he would not be doing his duty as a physician if he did not allude to it. His experience was that psycho-analysts raised more unclean ghosts than they could lay. He did not deny that they might often put a finger on the cause and so help towards a cure. But the cure must always come from the higher part of man's nature. True spiritual healing did not content itself with merely driving the unclean spirit out of a man; it filled the swept and garnished chambers of his mind with the indwelling Christ."

Canada appears to be taking an active interest in Spiritualism. The "Daily Graphic" (October 1st), after a conversation with a Canadian visitor, writes: "It seems that, in all sorts of places in Canada, at this moment it is not Kipling who is read, but Conan Doyle and Oliver Lodge, and in the case of Conan Doyle not 'Sherlock Holmes,' but his works on Spiritualism, and, in the case of Oliver Lodge, not his views on wireless telegraphy, but 'Raymond.'" This may be news to many people, but it does not surprise us. Sir Arthur Conan Doyle informed us some time ago that the sales of his book "The New Revelation," exceeded those of his world-renowned "Sherlock Holmes" stories. During the war, too, a bookseller we know was kept busy supplying orders from soldiers in the trenches in France for "Raymond," a large and costly book.

Mr. Horace Leaf, in the course of an article in this issue, speaks of an experiment in psychic photography at Aberdeen in which he took part, where in one photograph the sitters were found to have entirely vanished. This phenomenon has occurred before. Mr. Andrew Glen-dinning records a case in his book, "The Veil Lifted." He photographed his daughter, no medium being present, and when he developed the plate, a spirit form was seen, but there was no appearance whatever of his daughter. This occurred in 1892. In 1894 Professor Wagner photographed a hypnotic subject. The walls of the room, the furniture, the curtains and carpet all appeared in detail, but there was no sign of the subject. Miss Scatterd has also had the experience of sitting for a photograph and finding that her own figure was nowhere to be seen in the result.

In the London Press there have recently appeared reports of a number of cases of premonitions afterwards verified. A Banffshire fisherman, William Coull, dreamt that a train ran over him and that his body was being shovelled up in pieces, and told his dream to his house-keeper on Saturday morning, October 1st. Late the same night his dream came true. While he was taking a short cut along the railway a passenger train knocked him down and he was cut in pieces. On the body of a young naval artificer named Tilley, found on the railway line near Huntingdon on Saturday, September 24th, was a letter from his sweetheart at Alnwick, expressing the hope that nothing dreadful would happen to prevent their happy meeting that week-end. On Saturday morning she was mixing a cake at her home, and suddenly without any rational reason declared she could not go on with the work. She felt that something strange had occurred. A third case relates to the death of six members of the Southern Syncopated Orchestra in a steamer collision between Glasgow and Dublin on October 7th. The orchestra was to have appeared at the Scala Theatre, Dublin. The manager of this theatre says that an orchestra member called Morris had a premonition that something would happen and refused to come to Ireland.

The "Boston Post" (U.S.A.) records strange phenomena happening at Kennebunk in connection with a girl, aged 14. It is stated that the clothing is ripped from her body, plaster is torn from the walls, and furniture upset, locked doors are opened, and other marvels occur. The father, who is wise in his generation, will not permit newspaper representatives to interview his daughter, and for talks on the affair with himself he makes a charge of ten dollars. Mr. Booth Tarkington, the well-known novelist, is said to be investigating the phenomena.

SPIRITUALISM IN SCOTLAND.

By HORACE LEAF.

(SECOND ARTICLE.)

I arrived in Aberdeen late in August. Some idea of the healthy interest taken by Aberdonians in Spiritualism may be gained from the fact that in the space of fourteen days, and notwithstanding the bright, warm weather, they attended in large numbers no less than eleven public meetings conducted by myself. These meetings usually took the form of a lecture or address, followed by demonstrations of clairvoyance or psychometry. The greatest credit is due to the band of stalwarts who are keeping the flag flying in the northernmost part of Great Britain where organised Spiritualism is to be found. Recently a public circle has been held still farther north, in Peterhead, and efforts are being made to establish a society there.

The people of Aberdeen are well known for their devotion to their churches, and to a Londoner, the vast crowds wending their way to the various places of worship on Sunday form a unique spectacle. There has, during the last few years, been a distinct tendency on the part of the ministers in the town to broaden in their religious views, and one or two of them have attracted lively interest and big congregations through preaching sermons acceptable to Spiritualists.

The visit of Sir Arthur Conan Doyle a year or two ago did an immense amount of good all round. Practically no opposition was shown from the pulpit to his lecture. One minister packed his church to overflowing the Sunday following Sir Arthur's visit, through indicating that he intended attempting a reply; but his sermon appears to have been very tame, and on the whole favoured Spiritualism.

During my stay in Aberdeen I joined in an experiment in spirit photography. Twelve exposures were made, and two extras were obtained. No faces appear on the photographs, but in both abnormal appearances occur, and in one the sitters have entirely vanished, whilst two streaks of psychic force show as if darting across the room. This is very encouraging, and perhaps similar results could be obtained more frequently if sympathetically-minded people tried to obtain psychic extras.

A visit to Braemar by Mrs. Leaf and myself, to witness the famous sports, took me for the first time into the Highlands. My stay was too brief to enable me to enquire into the Spiritualistic tendencies which are said to prevail there. It is impossible, however, to go among the majestic Grampian mountains and not feel how near to nature those who dwell in such magnificent surroundings must live. The race that adopted the kilt and the bagpipes in a national sense, one feels, must have occult tendencies. The most prosaic Englishman must feel a thrill pass through him as he watches the various clansmen march past, dressed in their picturesque tartans, and playing the skirling bagpipes. There is something eerie about the music of the bagpipes which makes one think of the banshee.

From Aberdeen we went to Dundee, and found the same state of things regarding Spiritualism prevailing there as elsewhere in Scotland. The meetings were all well attended. On Sunday evening the hall was taxed to its utmost capacity. My impression is that with better organising this society could hold its own with the best in Scotland.

Unemployment is very bad in Dundee. If Spiritualism can do anything to bring about a better state socially and industrially, it will serve a great purpose. I believe it can do so.

Scottish Spiritualists are certainly awake to their social duties, for at several of my meetings collections for helping the needy were made, those in Dundee being devoted to famine-stricken Russia.

At a private séance I attended in this town a remarkable instance occurred of the corroboration of a statement received under quite different conditions elsewhere. The medium, under spirit-control, correctly described to a lady who was a complete stranger to him, the spirit of a soldier, giving his Christian name. The control stated that the young man had been reported missing, but that he had been killed in the spring of 1918, by being shot through the left eye. The circumstances of his death, said the control, were as follows: The young man had been captured by the Germans, and had been compelled to labour in a mine. Later, being forced by the enemy to work behind their lines, he had been killed as above described. An important feature of the test was the assertion on the control's part that the spirit declared that he had previously given all these facts to the sitter by psychical means. This was correct. The lady and her cousin assured me, after the séance, that some months before, while sitting at a table to see if they could obtain any communications, the young man, the recipient's nephew, had purported to communicate, giving all the particulars respecting his death just obtained through the medium, with the slight difference that the table message said that he had died through being "shot through the head." I was so impressed with this case that I wrote the incident out, and got the two ladies to sign it as evidence of their good faith.

THE DIVINE IN THE HUMAN.

With regard to the recent controversy on the divinity of Christ—a controversy over a word concerning the exact meaning of which the disputants probably entertain very different ideas—a correspondent (F. H.) offers the following rather original interpretations of some of the texts quoted:—

When the Lord Jesus said (as reported), "He that hath seen me, hath seen the Father" (John xiv, 9), I take it that He meant (in a literal and spiritual sense) "he that hath seen me hath seen the power of God or the Divine Nature working in and through me," as opposed to the power or un-divine nature of satanism and all that it implies. This lower quality of life is connected only with our lower and outermost system, and takes its rise there. The soul of man can be leavened with this inferior life, as well as with its higher divinity. To the latter, the innermost core of every soul only can respond. All the rest is illusion (real enough though as far as it goes)—just a surface mixture unconnected and uncontrolled from and by the real Source.

There is another Biblical saying equally authoritative, viz., "No man hath seen God at any time; the only begotten son . . . He hath declared Him" (John i, 18)—or I presume "shown Him forth." Through and in Jesus it would seem the nature and mind of God in the highest was unveiled, at least so far as human physical limitations would allow. I think it is generally conceded that our Lord's teachings were in part esoteric, and in part exoteric. Thanks to the hearers of the original teachings, their possibly defective memories and understanding, it is presumable that the es- and exoteric had become considerably mixed up when the time came for committing them to writing as records of the past.

Further light has been thrown on the words "only begotten," the meaning of which is more truly expressed as "begotten only of God." In the above text the writer really means that Jesus was (now) born, begotten or reborn only from his higher and divine nature, which is ever of a relative virginity to the lower. To be born, reborn or inspired from this side alone, is ever to be "virgin-born." The higher in every soul is absolutely detached from the outer, lower or physical side and through working within the latter, does not become merged in it in the sense becoming like it in quality.

It was this divine life dominating Jesus which enabled Him to give forth the broad and far-reaching truths (not entirely new) which appear to stunted souls of to-day (who have been growing from and upon the lower side of their being only) so peculiar and unpracticable.

SUBCONSCIOUSNESS.

Mr. F. C. Constable, M.A., writes:—

Is not the term "subconsciousness" misleading? I suggest that Myers offers us the best explanation of what the subconscious, as so termed, really is.

He holds that the ego has full consciousness, and that the normal consciousness of the ego, as embodied, is no more than "a slice" of this full consciousness. Myers, as I understand him, held that the supraliminal self is but a manifestation on earth of the subliminal self. So perhaps the term "subconsciousness" has crept in with reference to the subliminal self.

I agree, as you say, that the subconscious transcends our directive attention; but are not our actions sometimes directed by what we term impulse? May this not—in some, not all, cases—be the direct effect of the subconscious on our conduct? As I tried to show in "Telergy," if the disembodied influence us, it must be through our full consciousness (the so-termed subconsciousness). Our normal consciousness comes into play for hearing or seeing the disembodied. I suggest that when we feel the disembodied near us, quite apart from sight or hearing, our full consciousness is affected. We do not see or hear because our normal consciousness is not called into play.

"TELEPHONIC COMMUNICATION WITH THE NEXT WORLD."

Mr. James M. A. Cameron (67, Hill-street, Springburn, Glasgow) writes:—

I have noted, with interest, Mr. Melton's article on the above subject in *LIGHT* for August 20th, and I would like to mention that the question of employing low frequency amplifiers occurred to me immediately I knew of Mr. Garscadden's telephone, which has successfully recorded spirit communications. Some months ago I joined Mr. Garscadden in his investigations, when I found that he was contemplating a similar course, and we got good results at once, using amplifying "valves" and wireless transmission.

The series of experiments is not yet completed, but when the principle of "valve" amplification has been applied to our varied apparatus, the results should be of great interest.

SOME RECENT BOOKS.

THE FALLACIES OF PSYCHO-ANALYSIS.

"Man's Unconscious Spirit," by Wilfrid Lay, Ph.D. (Kegan Paul, Trench, Trubner and Co., Ltd., price 10/6 net).

This book well illustrates the good old maxim that a little learning is a dangerous thing. Published as "The Psycho-analysis of Spiritism," it is in reality a dissertation upon the conscious and the unconscious components of human life. Professedly scientific in method and ultimates, these three hundred and thirty odd pages exhibit a queer mixture of the metaphysical and the materialistic, the psychological and the would-be scientific—not any sort of solution of these, in the chemical sense.

The first part deals with consciousness, which, as described by the author, consists of some twenty-two varieties of physical and psycho-physical experiences, which he calls "qualities of consciousness." His method of arriving at them is the old metaphysico-psychological one of personal introspection, simply generalised. The limitations here naively disclosed have, of course, a pre-determining effect upon the subsequent thought of the whole work.

The second part, "The Unconscious of Psycho-analysis," four chapters, need not trouble the informed Spiritualist, being practically worthless as "The Psycho-analysis of Spiritism": "The thesis of this book is that all so-called communications, instead of being from a conscious control by another personality, physically separate from the medium, are in reality from an unconscious control by a secondary or subsidiary personality of the medium himself or herself" (italics the reviewer's, pointing to the author's unfortunate limitations of personal experience, or "consciousness").

Proceeding in the naïve "psycho-analytical" manner, Dr. Lay tries to show that primitive states of the child-mind towards superiors (father or mother) are transferred to and re-associated by adults with mediums:—

"The spiritist's attitude towards the medium is, therefore, an almost exclusively infantile attitude."

This reminds the present writer of the coster-philosopher's answer to his fellow-coster who inquired of him concerning the nature of a pessimist: "A pessimiser," said the sage, "is a bloke what judges everybody by himself." Our author is willing to accept any spiritist's word that he saw a table rise without visible means, i.e., that the spiritist believed he saw this; but is not willing to accept the statement that if he, or some person even less under influence of the unconscious had been present, he or the other would have seen the same thing. Such accounts are only true of the allegations merely as states of mind having no objective correlative. "I also see and hear wonderful things," writes this wondrous author; "I can see almost anything I wish to, in my mind's eye." Verily, this is the touch that makes the whole world kin!

"Seers have seen visions, and solitary hermits and others have heard voices, which means only that the feeling of reality has become detached from external sensation, and, in more than ordinary intensity, has attached itself to some visual or auditory image."

If any reader of this short review should retain any curiosity to see more of the psychological jugglery with the "reality feeling" that is palmed off as scientific fact, he may have his fill of it in Dr. Lay's work that is at once honest and misleading, sincere and misdirected. "Science," he declares, "has to abandon all so-called certainty or knowledge not acquired by mathematical operations or laboratory experiments. . . . The evidence of the senses is worthless for science."

The third part of this volume, "The Unconscious Spirit," is the best, although it tells us nothing about the nature of spirit. The last chapter, "Scientific Investigations," is of acute psychological interest, and an adequate discussion of it would lead to important results. What is known to Harmonial students as the psychological state has there varied illustration, quite unrecognised as such by the author, who himself well exemplifies this state in his unconscious psychological subjection to Freud and the dogmas of "psycho-analysis." The fallacies of Freudism, and the natural infirmities of "psycho-analysis"—in which latter the positive psychological action of the "psycho-analysts" upon their subjects and analytical results, is least noticed where clear observation is most necessary—call for corrective attention that will doubtless be given to them in good time.

SOME SPIRITUAL ASPECTS.

"In the Power of the Infinite," by the Rev. J. Frederic Sanders (G. Bell and Sons, Ltd., price 3/- net).

Something more than a variant of numerous productions; less theological than religious, spiritual but not spiritualistic, this little book should have a friendly reception from many classes of readers, and prove not a little helpful. It is divided into three parts; six chapters to the first, eight to the second, six to the third. The first one, "Spiritual Awakening," has a chapter each upon Serpent Philosophy, Psychic Powers, Fetters of Fate, the Dream World, Evil Imaginateness, the Christ-man; the second, "Spiritual Aspects," treats of the soul—its Vibrations, Identity, Me-

mory, Silence, Inspiration, Discipline, Travail, Marriage; the third, "Spiritual Assets," has for subjects: The Fast, The Feast, The Altar, The Church, The Kingdom, The Chart. There is an addendum of references to numerous fine quotations.

As examples of the author's thought, consider the following excerpts on Destiny:—

"As a material being man's destiny is as fixed and unalterable as the material law to which he is subject; as a spiritual being man is released from material law, and free to direct his own steps. . . . Material law was predestined from the foundation of the world; its cause and effect have so inevitable a coercion, that man—who allows himself to be subject to that law—is entirely at its mercy and powerless to do other than it dictates. The freedom, or will of material man, is pure fiction, for his will is the effect of a material cause, subject to material law, and every decision made by him is under the coercion of a destiny pre-ordained from the beginning of time. . . . Material law can only be annulled by spiritual law—and herein is the road of escape from the web of fate. . . . Destiny is purely a material concept."

The following dictum is here cited for the author's reconsideration: "The more clearly spiritual wealth figures in your consciousness, the more rapidly does material wealth eventuate in your life."

W. B. P.

WILL THE GRASS GROW NOW?

"ROBBER'S GRAVE" 100 YEARS' OLD.—A STORY VERIFIED.

The Montgomery correspondent of the "Manchester Guardian" recently wrote:—

"Montgomery is this week displaying unwonted interest in its famous 'Robber's Grave' in the parish churchyard. It is exactly a hundred years since John Newton Davies, a farm bailiff, was publicly hanged there for highway robbery. With the rope around his neck on the scaffold Davies declared that in proof of his innocence grass would not cover his grave for a century. His prophecy has been fulfilled. To-day on the neglected grave there is still a barren, sterile strip in the form of a cross, though thick grass grows all around. Past and present sextons stoutly deny that anything has ever been done to keep the grass bare, and superstition holds that anyone trying to frustrate the prophecy meets an unnatural end."

"I interviewed the churchwarden, Mr. J. E. Tomley. Mr. Tomley is a local solicitor, and his views seem typical of that generally held in the little country town. 'I am not a superstitious man,' he remarked, 'but there is certainly something uncanny and unnatural about the grave. I am sure of one thing, that nothing is ever done to stop the grass which grows all around spreading over the sterile strip. The sexton would be afraid of his life to interfere with the grave. There are too many tragedies connected with it. I myself would not for anything sow grass on it, nor would I let any friend do so. These facts I can vouch for. About fifteen years ago a commercial traveller, hearing of the grave and its strange tale, went there and carefully planted grass seeds on it. A fortnight later he met with a sudden death. Another man planted a rose tree on the head of the grave. The tree grew, but the man was seized with paralysis and never recovered. Other stories I cannot vouch for are told. They may be—no doubt are—merely coincidences, but that won't remove the local belief that there is something unnatural and uncanny about the grave.'"

"Montgomery is now waiting to see if the grass will spread over now that the century has expired."

Writing with regard to the above, Dr. Ellis Powell says: "I remember visiting Montgomery in 1886 with my grandfather, and seeing the 'Robber's Grave' under the guidance of a kinsman, then over eighty years of age, who had been an eye-witness of the execution in 1821. The occasion was more than ordinarily interesting to me because my grandfather's grandfather (my great-great-grandfather), who died in 1819, had for the thirty years previous to his death been the sexton of the very churchyard in which the 'Robber's Grave' was situated. My old kinsman told the story in vivid words, adding that the day of execution was dark and lowering, and that a tremendous clap of thunder shook the town during the actual closing scene."

"He added that the innocence of the alleged robber was established within a short time of the execution, and that both of the witnesses, upon whose testimony he had been executed, came to terrible ends. There was no doubt about the condition of the grave then, for I saw it with my own eyes, and the memory of it is sharp and clear in my mind. There is probably a psychic explanation of the whole matter—in fact, several explanations will readily suggest themselves to the student of psychic science. A point worth mentioning is my aged kinsman's recollection that the real name and origin of the executed man were never known. He came into the district in a mysterious fashion, from nobody knew where, and afterwards refused to give any account of himself. With the exception of the crime with which he was falsely charged, his life in the district was blameless."

WORLD PROBLEMS AND THEIR SOLUTION.

THE FIRST QUEST.

By J. ROEBUCK.

"It is improbable that the world (as such) will ever realise that the issue of the 'First Quest' is not a commission to go in and lead, or follow, but to go out and serve; not to discriminate the needy by any group standard, but to render service unconditionally wheresoever the need is made manifest."—From "Conditioned Stature."*

Paradoxical as it may seem, the first quest is generally anticipated as the prize to be gained by numerous preceding quests. This interpretation gives zest to congenial interests and associations, both sectarian and political. Men are peculiarly fond of leading or following. There is a kind of fascinating glamour about it. But going out to serve smacks of the menial and suggests a spiritless, humdrum kind of procedure. They prefer to do things on a large scale and with as much fanfare as possible.

Material interest is really the first quest all the world over; and it is most remarkable that intellectuality in the main backs the quest and assures the satisfactory issue of a life worth living. This, of course, applies to all factions because, after all, the difference between opposing groups is only a question of degree. They all miss the point of universal individual-concernment or they distort it by limiting it to a particular sphere.

Advocates of social reform, for instance, are never tired of asserting that the great problem confronting mankind is an economic one. To me that is an absolute fallacy.

THE PROBLEM IS A SPIRITUAL ONE.

They say the discontent and distress that are ever prevalent around us are due to class distinction. I say they are due to distorted vision. "We cannot see God for the baker," as someone has aptly put it. They cite capitalistic oppression as the canker of civilisation. I submit that the greatest bane of civilisation is democratic indifference.

They say the machinations of a vicious circle render Peace, Justice, Brotherhood impossible of realisation. And I agree, only the circle as I see it is of much greater circumference than the one they see. They declare the remedy lies in a united front against the powers of selfishness and callousness. Nay, nay, I reply, it lies in individual rectitude. They assert that resistance of evil is essential to progress; but I as emphatically assert that desistance from evil is far more essential, is indeed imperative to progress, yea, is itself progress.

The idea of individual rectitude resulting from collective activities is absurd. It is a reversion of the genuine proposition. I myself clamoured for a change of "system" long before I felt a change of soul. And then, wonderful to relate, the system too became appreciably changed. Be not deceived, you who read these words: It is not incumbent upon you, even were it possible, to adjust social conditions to your soul's desire, but it is incumbent upon you to have your soul adjusted to social conditions.

How indisputably true was the statement of a Collectivist friend some time ago: "Collectivism depends on individual salvation." But he might well have added the corollary: "Therefore individual salvation is independent of collectivism." Why didn't he add that? Probably because he was then the mouthpiece of a professed soul-saving branch of collectivism. His utterance, therefore, carried to its logical conclusion, and his attitude were at variance.

And there are innumerable such anomalies in sectional activities. Nor could it be otherwise, when collectivism is in actuality based on an anomaly. It urges unity as a means of unit redemption which, as I have already said, is putting the cart before the horse. What redeemed unit can add one cubit to his or her stature by identification with a group? What religionist expects to be catechised on the Judgment Day regarding his religious beliefs? What politician, regarding his political beliefs? What Churchman anticipates hearing the Omnipotent Judge declare, "Well done, good and faithful Catholic? or Protestant? or Baptist?" What partisan anticipates: "Well done, good and faithful Tory? or Liberal? or Socialist?" What patriot really believes that the heavenly encomium will be, "Well done, good and faithful Briton, or Frenchman? or German? or Turk?" Mark you, there is fundamentally no difference between Churchism and Marketism, or between Classism and Partyism, or between Partyism and Nationalism. Each represents an assumption—nothing more. As regards the first quest neither of them signifies anything. Put an s before "words" and you have swords; and the same spirit may be behind a war of words as a war of swords, a spirit that is invincible by canons or cannons.

Now these correlative allusions pieced together embody a simple point of conviction, namely, that the general tendency of humanity is towards the extremes. Mankind has not yet found the *media via*, the course of

LIFE'S DIVINE PURPOSE.

All, of course, are professedly agreed that life has a definite purpose, but what that purpose precisely is is the point of

* By John Roebuck. (C. W. Daniel, Ltd., 3/6 net.)

contention upon which they are divided and sub-divided into so many schools whose curriculums, considered in the mass, would lead one to the belief that only intellectual prodigies could possibly become cognisant of life's purpose. Surely the opposite of this is the truth, else what a hopeless existence for millions of our fellow mortals! How meaningless is the call of preachers and demagogues to all and sundry to "Come!" if they themselves disagree as to the way. Moreover, their elaborate defence of their respective situations, which is their primary if not their exclusive occupation, emphasises the strength of their mental faculties, perhaps, but leaves little or no impression of inherent humility which is the essential bedrock of an upright life.

And not only with the highly educated but also with the comparatively ignorant is the potency of spiritualism ever in a state of subjugation to revolutionary mentality. The former may call this progress if they choose, but I prefer to call it confusion. It is a seeking after something, certainly, but it is not by any means the first quest.

So the question arises here: If these segregated-group appeals are made to individual responsibility, as undoubtedly they are, and the true individual can do no less than this, whence comes the alleged pull of the former over the latter? Wherein is the group position more effective or more invulnerable spiritually than the so-called isolated position?

In point of truth the First Quest must of necessity be made from the isolated position, whereupon all else will be added unto it.

ANSWERS TO CORRESPONDENTS.

MARGARET DU PONT LEE.—We have had several communications from Admiral Osborne Moore in the direct voice, but we do not think this applies also to Mr. H. W. Engholm, who did not know the Admiral in life.

A. E. GRIGNON.—Thank you very much. We have sent the information to E. B.

K. MERCER.—It is impossible to say whether we can use a contribution until we have seen it. Better send us an extract from the messages as a specimen.

G. H. ROCKETT.—Thank you for the episode, but there is nothing "outstanding" in it. There are so many of these cases, and it would not be wise to quote one of them as anything out of the way, and thus create a false standard of the many fine evidences given by mediums like Mr. Vango.

J. CLARK.—We have seen the article in the "Hibbert" and shall deal with it.

A. MACINTYRE.—Thank you for the cutting. You will see that we are dealing with the various points in your letter. As regards psychic photography, the scientist in question is doubtless waiting for direct personal evidence of the reality of the matter before making any definite pronouncement.

S. L. YOUNG.—The coincidences you mention are certainly remarkable. There is evidently a law in these things which we have yet to discover.

C. L. T.—If we stop to resist all the little skirmishing attacks made on us our strength is likely to be frittered away and our advance retarded. Still, it is a foolish treatise. As to the investigations of the clergymen you mention we are well acquainted with the matter, having had a full correspondence with the two gentlemen.

E. H.—The parable in question is a much disputed one. We hardly care to trouble the authoress you mention to elucidate it; moreover, it is not exactly in line with our subject. We have referred the matter to one Biblical scholar, who cannot explain the saying. To us it is probably one of the many errors in copying or translation. The Bible went through the hands of a great many copyists.

E. W. DUXBURY.—Thank you, but the author to whom you refer expressly qualified his statement by the words "but partakes of the qualities of both," in which statement he is, in our view, quite correct. The subject is clearly not exclusively one thing nor the other.

J. B. S.—We have sent your letter to Mr. Melton, although your theory is obviously quite untenable.

JOHN YOUNG.—Very many thanks for your letter and the portrait, which we are glad to have as a memento. With regard to the other question it is mainly a matter of technique which is only usually to be acquired by practice and training.

G. E. Lyster.—We thank you for the cutting, which we are using. The dog incident is interesting.

M. F. W. (Bath).—We are noticing your suggestions, but we should be glad to have your full name, and whether you are Mr., Mrs., or Miss.

EDITH DONNE.—Thanks for references to photographing sounds, but the book you quote deals with clairvoyant visions, not with photographs. Still, it is of interest.

S. C. COLLINS.—Thank you. No doubt Mrs. Champagné de Crespiigny would agree with you that it is the hymn-writer who is primarily to blame for the objectionable sentiment in question. But should not those who adopted the hymn be regarded as accessories? Still, there is such a thing as "poetic license," and we are not sticklers for formal accuracy in these matters.

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Next Class MONDAY, OCT. 17th, at 7 o'clock
(After October 17th these classes will be held every Wednesday
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Conducted by **H. ERNEST HUNT**,
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THE BRITISH COLLEGE OF PSYCHIC SCIENCE.

At a meeting of the members held on Wednesday, October 5th, Mr. Hewat McKenzie gave a resumé of the work accomplished during the past year at the College. The initial work of preparation of the building and the securing and training of the staff had been costly and arduous, but difficulties had been successfully overcome. A heavy deficit was shown in the audited balance sheet, but it was anticipated that the second year would see the loss of the first year greatly minimised. The membership was increasing, and a full membership would mean a firm financial basis.

The fine sensitives employed by the College had worked splendidly, and given of their best, with often the happiest results to those who more and more made use of the College to obtain evidence of spirit return.

During August and September the College, instead of being closed, was open and working full time for the benefit of the many country visitors who were in town, and for students from foreign countries who take the opportunity of visiting this centre in increasing numbers.

The College is the first institution of its kind in the world, and has the opportunity of collecting evidence of the greatest value to psychic science, but its first and greatest work lies in providing a reliable centre for practical investigation, Materialisation, Direct Voice, Trumpet Mediumship, Psychic Photography, Clairvoyance, Psychometry and Healing are all demonstrated in the building, and the work which has been done in a quiet and intelligent manner during the past year is reaching every grade of society in the land, and having a profound influence.

Mr. McKenzie especially thanked the sensitives and the staff, who had done so much by regular devoted work during the year to make the College a success.

The programme of forthcoming events in the Session includes lectures by Mr. G. E. Wright, the Rev. C. Drayton Thomas, Miss Lind-af-Hageby, Mr. H. W. Engholm, Mr. Wm. Hope (of Crewe), Mr. F. Bligh Bond, Mr. Robert King, and Mr. W. S. Hendry; classes on Psychic Photography (Mrs. Deane), Psychic Development (Mrs. Annie Johnson), and problems of Psychic Science (Mr. J. Hewat McKenzie).

"LIGHT" DEVELOPMENT FUND.

In addition to donations recorded in previous issues, we have to acknowledge, with thanks, the following sums:—

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NEW PUBLICATIONS RECEIVED.

"The Gate of Remembrance," by F. Bligh Bond, F.R.I.B.A. Fourth edition, with a Record of the Finding of the Loretto Chapel in 1919. (Blackwell, Oxford, 7/6 net.)
 "Mary S. Vanderbilt, a Twentieth Century Seer," by M. E. Cadwallader. ("Progressive Thinker" Publishing House, Chicago, Ill., U.S.A.)

From Holden and Hardingham, Ltd., the following handbooks, 1/- each:—

"Nature Lessons with Animals," by E. K. Robinson.
 "Nature Lessons with Plants," by E. K. Robinson.
 "Everybody's Book of Astronomy," by E. G. Fenner.
 "Grasses and Rushes and How to Know Them," by S. C. Johnson, D.Sc.

At the Exhibition of the Ridley Art Club, now being held at the Suffolk Street Galleries (that old meeting place for L.S.A. addresses) Mrs. de Crespigny is showing three fine examples of her delicate art. Mrs. Claud Scott exhibits a beautiful psychic picture, entitled "The Angel of Truth and Love Protects Innocence from the Powers of Darkness."

NORTH LONDON SPIRITUALIST ASSOCIATION.—This Society opened its winter season at Grovedale Hall, Grovedale Road, N., on the 6th inst., with a novel feature, viz., a well-attended tea and social, in which the catering and serving were undertaken entirely by the gentlemen, under the direction of the vice-president, Mr. R. Ellis. Songs, recitations, musical monologues, and magic made the evening pass very pleasantly. The proceeds will be devoted to the building fund.



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- Jesus of Nazareth and Modern Scientific Investigation,** from the Spiritualist Standpoint.
By Abraham Wallace, M.D. - 8d.
- The River of Death.**
By A. E. S. (Lady Stapley) - 8d.
- The Relation of Spiritualism to Christianity**
and of Spiritualists to Christ. By Rev. F. Fielding-
Ould, M.A. - 7d.
- Some Practical Hints**
for those Investigating the Phenomena of Spiritual-
ism. By W. J. Crawford, D.Sc. - 7d.
- Some Practical Aspects**
of Spiritualism. By Stanley De Brath,
M.Inst.C.E. - 4d.
- Present Day Spirit Phenomena and the Churches.** By Rev. Charles L. Tweedale. 3d.
- What Spiritualism Is:**
Hints for Inquirers and Students. By E. W.
Wallis. - 4d.
- Death and Beyond:**
A Spirit's Experiences. Trance Addresses by
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By Richard A. Bush, F.C.S. - 3d.
- Materialisations.**
By Horace Leaf. - 4d.
- Spirit Teachings**
Some Chapters from the Writings of M. A. Oxon
(William Stainton Moses). - 2d.

LEWISHAM.—The Lewisham Spiritualist Society celebrated its fourth anniversary at Limes Hall, on October 9th. Mrs. Beaumont-Sigall gave an address in the afternoon, followed by most successful clairvoyance, and Mr. I. Beard was the speaker in the evening. The platform was tastefully decorated with flowers, which were afterwards sent to local hospitals.

QUESTIONS AND ANSWERS.

Conducted by H. W. Engholm, Editor of the Vale Owen Scripts.

Our readers are asked to write us on all questions relating to Psychic and Spiritual Matters, Phenomena, &c., in fact, everything within the range of our subject on which they require an authoritative reply. Every week answers will appear on this page.

We do not hold ourselves responsible for manuscripts or photographs unless sent to us in registered envelope, and all communications requiring a personal answer must be accompanied by a stamped, addressed envelope for reply.

"SURVIVAL" AND THE FITTEST.

"MYSTIFIED."—There is no real occasion for mystification. The doctrine of the "survival of the fittest" along the lines of materialism has led to death and destruction, and will continue so to lead until the doctrine is seen to be a spiritual as well as a physical one. Matthew Arnold thought that the spirit mounted with difficulty to eternal life. That, in a sense, is true, but survival of death is not a matter of effort or merit. We find that the soul survives mortal dissolution—"somatic death," as the theologians say—and, therefore, we have evidence of the fact that the soul is somehow fit to survive. Mr. W. E. Benton, in his remarkable book, "Man-making," which traces the career of man from his first beginnings to his passage "beyond the veil," put it well when he said: "The 'fittest to survive' are the 'fittest' to 'work the will of heaven'; else is evolution blind chance and not designed, purposeful, creative evolution," and he adds, "Surely, the vision of the materialist needs re-focussing." It does, indeed.

SYMBOLS AND MEANINGS.

M. DALGLISH.—Symbols are not all of them "vague." There is a host of symbols in use in everyday life. What are the signs + - ÷ × in arithmetic, but symbols? Of course, the meanings may vary according to the system in which they are used. The old astrologers, for instance, used a circle to denote spirit and a cross to signify matter, and their signs for the planets were made up of these two glyphs or figures. Thus, Mars, the planet of War and Destruction, was represented by a cross on a circle, ♂, matter or form elevated above spirit. Its opposite, Venus, showed the circle above the cross, ♀ spirit triumphing over matter. Some of these symbols, when traced out, are found to have not only ancient origins, but deep spiritual meanings, quite easily to be understood by simple minds. The significance of expressing Spirit or Eternity by curves or circles and matter or form by crosses, squares or angles becomes soon apparent in thousands of ways. Take one instance: we speak of angular people—rigid characters with sharp corners—and of others who have "well-rounded" minds. Each principle is good in its measure. The straight line and the curve has each its part to play in life. If you keep to main principles, then you will see that symbology may be not only simple but deeply interesting. It is only when it is used in small personal matters that its meanings may come to be vague and variable. We cannot just now undertake to give an article on the question.

PSYCHIC PERFUMES.

G. O'N. A. S.—Considering the "tricks of the sense" and freaks of the nervous system, we should be very loth to

ascribe the sudden smell of flowers which visits you at intervals to psychic causes without further knowledge of the matter. We have known of such cases, but there was no reason to explain them on any but psychological grounds. A scent once encountered may come back at odd moments, just as some tune that has once struck the fancy will do. Nevertheless, there are genuine psychical scents. We have had experience of them, as, for instance, when a spirit has been seen entering a room bearing a bouquet of flowers and at the same moment several people present have become aware of the scent of the flowers, thus in a manner confirming the reality of the clairvoyance. Just how the flower scent was conveyed into the physical atmosphere we are unable to explain; and we can only add that in your case the experience may be psychical or it may not. Follow up the matter, and see if you can gain any confirmatory evidences.

EARLY DIFFICULTIES.

PERPLEXED.—That by reading and experiment you have arrived at the conclusion that human personality survives bodily death is satisfactory. It is less satisfactory that you find difficulties in obtaining clear and evidential communications. But it is all quite natural and to be expected at the beginnings of any subject, especially one where we are reaching the confines of the physical and have to deal with superphysical elements. The obstacles have not one cause but several. There are the natural "errors of transmission," cross-currents of influence, mischievous communicators who, for their own purposes, insinuate false and misleading messages. There are still some "uncharted seas" in the psychic regions, but this question of misleading and spurious messages is dealt with in several books. We may instance Miss Dallas's "Objections to Spiritualism Answered," which you might profitably consult.

PLANCHETTE OR OUIJA BOARD?

L. E. S. (Switzerland) asks if I will tell her "what difference there is between a planchette and a ouija board," and which I consider best for a beginner seriously interested in psychic matters. My mail brings me many strange queries, and this is one. To begin with, I do not think I would advise my correspondent to have anything to do with either instrument, at least not until she has studied psychic science more, or can sit with those who have had experience. In practice there is little choice between the planchette and the ouija board, though most people seem to prefer the former. At any rate, it is more easily procured, or made. The distinction between the two is, of course, that the planchette is a medium for writing, while the ouija board is for spelling out messages by pointing to letters.

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SUNDAY'S SOCIETY MEETINGS.

These notices are confined to announcements of meetings on the coming Sunday, with the addition only of other engagements in the same week. They are charged at the rate of 1s. for two lines (including the name of the society) and 8d. for every additional line.

Lewisham.—*Limes Hall, Limes Grove.*—11.15, public circle; 6.30, Mr. G. R. Symons.

Croydon.—*Harewood Hall, 96, High-street.*—Harvest Thanksgiving; 11 and 6.30, Percy Scholey. The offering of fruit, flowers and provisions will be given to the unemployed.

Church of the Spirit, Windsor-road, Denmark Hill, S.E.—11, Mr. John Clark; 6.30, Mrs. Beaurepaire; collection for F.O.B.

Brighton.—*Athenæum Hall.*—11.15 and 7, Mrs. Clare O. Hadley; 3, Lyceum. Monday, 8, healing. Wednesday, 8, Mr. Cager.

Shepherd's Bush.—73, Becklow-road.—11, public circle; 7, Mrs. Golden. Thursday, public meeting.

Holloway.—*Grovedale Hall, Grovedale-road (near Highgate Tube Station).*—11, Dr. W. J. Vanstone; 3, Lyceum; 7, Lyceum service (Mr. Drinkwater). Monday, 8, public circle (members only). Wednesday, 8, Mrs. E. Marriott, address and clairvoyance. Thursday, special lantern lecture by Mr. H. J. Osborn, "Picture Marvels from the Spirit World." Friday, 8, free healing class. Saturday, 22nd, Lyceum social.

Peckham.—*Lausanne-road.*—7, Miss Felicia Scatcherd (Felix Rudolph), co-editor of the "Asiatic Review," member of the S.P.R.

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A conversational gathering will be held in the Large Hall, No. 6, Queen Square. To be followed at 4 o'clock by Trance Address on Spirit Communications. Medium, MRS. M. H. WALLIS.

At the Friday Meeting tea and biscuits are provided at 3.30 p.m. at a moderate charge.

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SUNDAY, OCTOBER 23rd.

| | | |
|---------------------------------|-----|---------------------|
| 11 a.m. | ... | MRS. WORTHINGTON. |
| 6.30 p.m. | ... | MR. A. VOUT PETERS. |
| Wednesday, Oct. 26th, 7.30 p.m. | ... | MR. HORACE LEAF. |

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| Thursday, Oct. 27th, at 3.30 p.m. | ... | REV. WALTER WYNN. |
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| Sunday, October 23rd, 11 a.m. | ... | MRS. M. F. ROBERTSON. |
| " " " 6.30 p.m. | ... | MADAME DE BEAUREPAIRE. |
| Wednesday, October 26th, 3 p.m., Healing Circle. | ... | Treatment, 4 to 5. |
| " " " 7.30 p.m. | ... | MR. & MRS. LEWIS. |
| " " " " " | ... | MR. J. KELLAND. |

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| Sunday, Oct. 23rd, 6.30 p.m. | ... | MRS. BODDINGTON. |
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| Friday, Oct. 28th, at 8 p.m. | ... | MR. A. VOUT PETERS. |

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LIGHT

A JOURNAL OF
SPIRITUAL PROGRESS & PSYCHICAL RESEARCH

"LIGHT! MORE LIGHT!"—Goethe.

"WHATSOEVER DOETH MAKE MANIFEST IS LIGHT!"—Paul.

No. 2,128.—VOL. XLI. [Registered as] SATURDAY, OCTOBER 22, 1921. [a Newspaper] PRICE FOURPENCE.

What "Light" Stands For.

"LIGHT" proclaims a belief in the existence and life of the spirit apart from, and independent of, the material organism, and in the reality and value of intelligent intercourse between spirits embodied and spirits discarnate. This position it firmly and consistently maintains. Its columns are open to a full and free discussion—conducted in the spirit of honest, courteous, and reverent inquiry—its only aim being, in the words of its motto, "Light! More Light!"

NOTES BY THE WAY.

And not through Eastern windows only,
When daylight comes, comes in the light.

—A. H. CLOUGH.

Much interest has been excited by a passage in the Church Congress sermon of the Archbishop of Canterbury, delivered at Birmingham Cathedral on the 11th inst. It is so significant as regards the attitude of the Archbishop towards that newer development of Science with which LIGHT is associated, that we gladly give it here. Speaking of the "modern adventures" of the Church in connection with new discovery His Grace said:—

In this field of thought, as in others, it is wholesome and helpful to look back across a couple of generations. Wholesome and helpful, because the backward look makes two things clear. It shows those who are timorous about any change whatever that there have been recent changes which we all accept in the expression and manner of our belief, and, on the other hand, it shows us that some of the attacks which alarmed our fathers have simply broken down and need cause the Faith no fear. . . . Is it too much to say that attacks on supernatural religion which had vogue in the 'sixties and 'seventies of last century have lost the support of a great deal of the best science of to-day—a science which is based in part on a recognition of psychic phenomena incompatible with the position taken by the foremost positivists of the mid-Victorian age? Beyond all question these fifty years have brought a change of standpoint both to those who challenge and to those who defend our Holy Faith. Reverence as well as caution should be learned therefrom. Personally, I think that we shall increasingly find the gain of resting upon old words rather than on new, realising always that the old phraseology, with all its steadying force, has, partly from the very fact of its age, been "patient," and is "patient" still, of different interpretation and different application from one generation to another.

"In estimating the value of conflicting evidence," wrote Lord Riddell in the course of an article in "John O' London's Weekly" recently, "you should assume that most people are truthful. If it were otherwise the world would become a huge madhouse. Inaccuracy is more common than untruthfulness, and the suppression of awkward facts more frequent than substantive lies." That indeed is the general experience of all who have more than a surface acquaintance with the world. Lord

Riddell quotes Butler, who said that probability is the guide of life, and in this matter of psychical phenomena, as attesting the reality of an Unseen World, we have still to be guided by probability. So far we have not developed our standard of probability to a degree which would make the facts generally credible to critical minds. Supernormal experiences are not yet as plentiful as blackberries, nor do they grow on every bush. Having an eye for the paradox, we have noted it as curious that there are ardent and intelligent Spiritualists who have had no personal proofs, and sceptical folks, who having seen much, have yet not believed.

* * * *

We have known a clairvoyant who frequently saw visions of past, present and future events (all or most of them verified) but who was certainly (and disdainfully) "not a Spiritualist." We have known a famous medium of the past who after providing much astonishing phenomena retired from his psychic activities an unbeliever in any "spirit world." He was only convinced in later years by a study of the philosophical side of the question. In these matters we prefer to let people convince themselves rather than endeavour to convince them, especially as some of them, while unwilling to be persuaded, are quite willing to waste the time of convinced friends in fruitless disputation. Of course there is something to be said on both sides of the argument. Wholesale and indiscriminate propaganda has its uses, although as a critical friend of ours remarked, it leaves a good deal of mess to be cleared up afterwards. And yet he was himself a propagandist of a kind. "I would like," he said once, "to see the word 'Spiritualism' in large letters on every hoarding." "That would mean," said one of his hearers, "that you would have to provide means to explain to the people what it meant." "Let them find out," said our friend, in the manner of Dickens's Mr. Boythorne, "It will do them good." It sounded rather heartless, but there was something in the argument. It is a good thing to have to work for one's living—in more than one sense of the term.

IN AUTUMN.

Winds that, fanning close and byre,
Scarce the fading leafage stir;
Scarlet berries on the briar,
Each a rose's sepulchre.

Crimson portents in the sky,
Curlews calling on the wold,
Ferns and gorse that lowly lie—
Tattered lace and trampled gold.

Clouds that darken hare-bell shades
Into deepest amethyst;
Fruited brambles, forest glades
Dumb with moss and dim with mist.

Autumn waits her cold, white tomb,
But in tranquil loveliness
Bides the Spirit unto whom
Death is but a change of dress.

D. G.

"Light" can be obtained at all Bookstalls
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THE PROGRESSION OF MARMADUKE.

Being sketches of his life, and some writings given by him after his passing to the spirit-world. Given through the hand of Flora More.

INTRODUCTORY NOTE.

The communications which follow, prefaced by an explanatory statement by the recipient, are of so striking a character that we feel justified in presenting them to readers of *LIGHT*. As we indicated last week we are compelled to withhold the real name of the writer—Flora More is a pseudonym—but she is a lady of high character and intelligence and engaged in social service as a devoted worker for human welfare. With the remark that the scripts were favourably considered by a leading London weekly newspaper, but were afterwards placed at our disposal, we leave the communications to testify for themselves.

STATEMENT BY MISS FLORA MORE.

The following communications were given through my hand in automatic writing during the years from 1914 to 1919, and were written at a fixed time every week, with few exceptions. The first three writings were, however, given through the hand of a psychic friend, whom I will call "A."

My friend was staying with me. One afternoon I was playing the piano, and when I had just finished a piece called "Sunset" A. said she had had a wonderful vision while listening. She saw, clairvoyantly, a long room with an organ at one end, at which sat a dark-haired man, playing. At the opposite end of the room was a fair-haired man, lying asleep in an easy chair, with one hand hanging over the side. The dark man played on for a while, and then rose and walked very softly across the room, looked closely at the sleeping man, and then drew off a signet ring from the hand which was hanging over the chair. He walked into the adjoining room—a library—and with the ring sealed a letter lying ready in its envelope on the table, returned to the music-room as softly as he had come, and replaced the ring on the sleeper's finger. My friend saw no more that day, but the next day she was reading aloud to me a psychic pamphlet just published, when she became aware of the dark man seated near the fireplace of the room where we were. He commenced to question her about the facts given in the pamphlet, and remarked: "But I'm not dead—I'm here!" My friend's guides, who were present, though the dark man did not see them, told her not to answer any more questions, but to read on to the end of the pamphlet. She did so, and the dark man was taken away by those who had brought him. I may here explain that I did not hear the questions, being neither clairvoyant nor clairaudient, but I heard A.'s answers, and she told me afterwards what had passed.

Nothing else took place during the remainder of my friend's visit, except that she was conscious that the same spirit was with her a good deal. She then went to visit other friends, and wrote to me that the dark man was still with her, and that she did not know his name, but intended to call him "Marmaduke." A few days later A. wrote that Marmaduke had commenced automatic writing through her, and promised to bring the MS. for me to see when she again stayed with me on her return journey. The following two narrations are therefore through the hand of A., whose automatic writing is done in semi-trance, she being entirely unconscious of what is given her. My own writing, on the contrary, is done in my normal condition, but at a much greater speed than I could write myself, and without any pause or hesitation. With these few words of explanation I will now give the essays in order as received—only omitting such, or parts of such, as seem repetitions, or are purely personal to myself.

FLORA MORE.

THROUGH "A.'s" AUTOMATIC WRITING. (May 20th, 1914.)

"There is so much to unlearn! So much! I can't heal myself, that's a foregone conclusion, but one and all here have filled my being with fresh hope that the open vision shall be mine, the sensitive, acute ear for higher sounds of concord and harmony shall also be opened. I feel a sympathy at last for others. The right treatment has been mine—drastic, but most necessary: in life one second,

crushed to death the next. Standing under a cliff, a big boulder became loosened and with a rush descended and crushed my head and face beyond recognition; but papers in my breast pocket proved my identity. Then a great darkness enveloped me. I seemed as one feeling a way through blackness that could be cut—no sight, no sound—it was appalling! The first glimmer—ah! what that means! The first strain of music so unnerved me that I almost went mad and fought like one beating the air. Exhausted, I sank down in a gloom beyond description. I cursed God and man, but could not die—I found myself again on the rocks, under the shelter of a cliff, and looked down on my body. I tried to raise it, to resuscitate it, only to shrink with disgust from the corruption. Strange as it may seem, I could not place where I was. I seemed to myself to be in an unsound state of mind, or in a waking nightmare which must soon be lifted; but I never dreamt I was dead! How long I wandered lonely over those rocks I cannot say, but suddenly my madness took another phase, and I found I was participating in social intercourse in a home on earth—people whose interests I knew naught of—yet I could not leave, and became a listener, first to music, then to reading and conversation, from which I learnt that not only was my presence known, but somewhat of my character as well, to the women who were talking." I listened intently, and found that they thought man was endowed with spirit and a continuity of life after death. 'How absurd!' I thought; and then, like a flash, my mind became illuminated: 'I am dead to earth. Where am I? What am I?' For the first time I perceived many spirits surrounding me whose aim seemed to be to assist me. I was courteously greeted, and found myself amongst men of culture and refinement and of my own social standing, who gradually drew me into the conversation. Some spoke of the harmonies of sound in the spirit-world, and how they interblended with colour. You cannot form an idea of what this meant to me. 'I am bewildered,' I said, 'I thought I was mad, but not dead!'—'Only dead to a material world of physical sight and sound,' was the reply. 'very much alive to a spiritual world of spiritual sight and sound; on a different plane, and we have all had to adjust ourselves to this new birth, as it is; and the sooner you recognise this the better for your progress.'—Now I am asked to leave my writing for a time. May I add that the name by which you call me (Marmaduke) was mine, baptismally given amongst a long list that I was heir to; I like it, and when you add 'Brother' Marmaduke, I feel indeed honoured."

THROUGH A.'s HAND. (May 21st, 1914.)

"I am once more to have the privilege of writing, and continuing this chapter out of my life. I think I left off yesterday at a conversation I was most interested in, while a guest at your friend's home. I was full of eagerness to get out of the appalling conditions I felt I might again sink into if I did not hold on to the connection that had been started. I was like a drowning man clinging to a life line. I swallowed my pride and asked for assistance, and even begged not to be left alone. To my astonishment I was told that this assembly had met purely on my account, to help me, and that a former friend of mine had solicited their aid. How little I dreamt who that friend was! I learnt that probably I should return to my first dreaded experiences, but that I should always have a light with me, as a ray having once penetrated could never be extinguished, and that this light would shine as a star of hope, guiding and leading me out of darkness into day. Truly, I again found myself back on the rocks, but ever near me lingered an exquisite tender light—my lode star—and this seemed to intensify in brilliance as I watched for it, now here, now there, but never failing me once.

"I cannot say how long I remained in this now-tempered darkness, but once again I suddenly found myself amongst the same family-group of friends. I received an invitation to remain for earth-music connected with spirit-control, and saw how the different gradations of earth-sounds produced from a piano, was supplemented by tones infinitely more varied, and associated with every conceivable form of

* "A" and Miss Flora More, and later on, a third friend.

colour. A sunset, expressed in music, was illustrated by all the soft blending of sunset glow, and sunset shades, one melting into the other so imperceptibly that it seemed a marvel of genius unprecedented on the part of the performer in the spirit-world, whom I looked upon as a great tone-master of wondrous skill. I, who had counted myself no mean exponent of music when on earth, especially on the organ, now felt like a five-finger-exercise pupil! Eagerly I begged for more, and was then invited to attend a Rehearsal of Music by a special singer. With the greatest avidity I accepted, thinking: 'What must the singing be like, if the spirit voice is able to express the same gradations of sound?'"

"Now, I hesitate to continue this narrative of soul-experience—the magnitude; the utter Christ-like conduct, bows my spirit to the dust—my iniquity stands out and proclaims me indeed the chief of sinners. Still, I must continue, as this history may give some conception of the Love-power exercised in the spiritual spheres. There seems only one law: Love, which is Mercy: Mercy which is Love. Let me hurry on. Forgive me, I cannot; I break down. Forgiveness! Forgiveness! sublime beyond conception, wrung my very being, and the depth of my sin struck home to me. The friend whom I had made an outcast; whom I had betrayed and deserted, had arranged this Festival for me, and sang of Forgiveness, sang of Love! And then, then I repented, and there was such joy in that assembly, and all took up the most exquisite song of Redemption through Love, that my tortured spirit became racked with remorse. And then a pathway opened in the audience, and down this came the principal soloist, whose singing had enthralled us. He made his way to me, and looking upon him I recognised my betrayed companion—friend. He opened his arms to me, with outstretched hands, and I fell on his shoulder, hiding my shamed face—only to feel the mighty heart-throbs of compassionate love and forgiveness. I must cease, for I find your power is becoming too much drawn upon, though I have your sympathy. Oh! this sweet sympathy that resuscitates! God bless His singers—His sowers—His reapers! May I, too, learn the song of the Redeemed. May I, too, scatter the seeds of love-service! Not yet for me the reaping!"

(To be continued.)

"SEEING THE AURA."

Dr. L. B. Arnold, of Los Angeles, who is now on a visit to London, writes:—

"I wish to confirm Sir Oliver Lodge's statement that 'what is perceived [as the aura] is a contrast or fatigue effect, explicable in terms of the retina.' To explain it in other terms, the seeming aura is an optical illusion depending upon (1) fixation of vision long enough to produce a retinal after-image, (2) certain lighting conditions, and (3) the different focal lengths of the different colours of light. This optical illusion is not to be confused with the 'zones of sensibility' which is an ectoplasmic phenomenon, and in which there is the extension of a real substance. The subject is quite too large to be discussed in a short letter. We are preparing to bring out a book, entitled 'Further Researches on the Aura,' which will review in detail all our experiments in this connection. This book will consider the aura both from the ectoplasmic point of view and from the optical point of view. Professor Twining is co-operating with me in this connection. There are new methods which make it possible to see the aura without the diaphanous screen."

DR. LOMAX, MEDICAL SCIENCE AND PSYCHOLOGY.

Dr. J. Scott Battams writes:—

Your deservedly appreciative review of Dr. Lomax's courageous book, "The Treatment of Insanity" (p. 651) would appear to be a natural and desirable innovation. For, according to certain sapient Rationalists, the leaders of Spiritualism are themselves not unlikely to be the first recipients of the enlightened treatment adumbrated by Dr. Lomax. For many years my work lay in this direction, and I venture on the paradoxical suggestion that in the near future, instead of treating these deluded ones, we may possibly be learning of them, and even calling them into consultation!

But there's a fly in the ointment. For the other day it was reported that Dr. Lomax had the temerity (shall I say?) to declare publicly his belief in reincarnation and demoniacal possession, and this in the presence of the good Bishop of Kensington!

Think of it! This courageous apostle of lunacy reform is not only inviting the Church's ban, but also the professional attention of his brother alienists, not to mention that beneficent bureaucracy, the Board of Control. The situation suggests comic-tragical possibilities, which some Spiritualistic Pinero may possibly find useful.

LOOKING BACKWARD.

FROM AGNOSTICISM TO SPIRITUALISM.

By W. H. ELDER (ABERDEEN).

For three years previous to beginning my investigation of Spiritualism I had given considerable thought and study to the subject of the duality of mind and its phenomena, and although ultimately led to investigate the Spiritualistic hypothesis, I was at first strongly opposed to it. I was then a citizen of Edinburgh, and having purchased my first copy of *LIGHT* I found from its pages the meeting place of the Edinburgh Spiritualist Society, and made my way thither. I could write much of my experience of the last twenty years, but neither time nor space will permit. That copy of *LIGHT*, however, marked a complete change in my life. As a result of orthodox teaching I had become an agnostic. Fifteen years ago, when I was leaving Edinburgh for Aberdeen, a medium told me that in two years' time a Spiritualistic movement would be inaugurated in the Granite City, and I would be its prime mover. Although nothing seemed more improbable then, her prophecy came true—a movement known as the Aberdeen Psychological Society was started, and I have held the position of President consistently until last year, when finding a competent man to take my place, I relinquished the helm, though I am still an active worker in the cause.

As you desire to hear of good psychic tests for publicity I think it may prove useful to relate at least two instances received through a non-professional medium. As she would not care to see her name in print I will use the appropriate *nom-de-plume* "Veritas." Her gifts seem to be natural, including wonderful tests afforded both in trance and under normal conditions. In the trance state she impersonates the disincarnate intelligences, taking on their conditions and displaying their characteristics; and invariably her face becomes transfigured, the sitters actually seeing the faces of their loved ones.

A few weeks ago, at the Sunday morning meeting, she approached in trance a young man who had never before attended a Spiritualist gathering, and described a spirit who, she said, was his father, adding that he had passed out under war conditions. "Veritas" then tried to illustrate the young man's occupation by turning her hand in a revolving movement, and said that he was busily engaged in endeavouring to effect an improvement, but there was someone in the home surroundings who was placing obstacles in his path, and that his father's message was to keep on with what he was doing as he was helping him in it. The young man is a cinema operator, and is trying to improve upon something connected with it. His mother had been placing the obstacles in his way. The young man was dumbfounded. He went home, and told his mother, who, in her turn, got such a surprise she could scarcely speak for a time. All the medium's statements were true. That same evening the mother made her first appearance at the service alone, to outward seeming; yet, perhaps not really alone.

The other instance was at the close of the same service, when a woman approached "Veritas" saying a ring had been missing in her home for two weeks; she had called in the detectives, but no clue had been found, and that the ring was valued by her as it belonged to her husband who was in spirit life.

For some reason "Veritas" felt reluctant to do anything in the matter, but said (in the normal) she saw the ring—a gentleman's signet ring—very dark colour of gold—initial M. "Veritas" then said, "I see you go out of the house, and you are gone quite half-an-hour. Meantime a message boy appears, and deposits some articles from a basket. After he had done so I see him look at the ring lying on the corner of the piano, and he sweeps it with his hand into the basket." "Veritas" next spoke of finding herself groping in a dark, narrow cellar, feeling for a shelf. She assured the woman that the boy had no intention of stealing the ring, but if she cared to go carefully and diplomatically about the matter she would get the ring in the manner she had described as the boy acted on a sudden impulse, and was not a common thief.

The following morning the woman saw the grocer, and soon after the boy appeared at the house and was questioned as to what he knew about the ring, and told that if he would tell everything nothing would happen to him. He immediately burst out crying, saying that he swept it into his basket, but did not mean to steal it, and had hidden it in his mother's coal cellar on a shelf. He rushed off, and brought the ring, and it would seem that the returning of it was as much a relief to the boy's conscience as its recovery was a delight to the woman who had lost it.

The description given by "Veritas" of the ring, of the owner's brief absence, and the boy's arrival and act was correct in every detail. These two instances can be vouched for by many here in Aberdeen.

"LIGHT" DEVELOPMENT FUND.

In addition to donations recorded in previous issues, we have to acknowledge, with thanks, the following sums:—

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"MY EXPERIENCES WITH MRS. ETTA WRIEDT."

ADDRESS BY MR. R. H. SAUNDERS

Before the Members of the London Spiritualist Alliance, Ltd.

Direct voice phenomena are of the highest interest and importance, and the address given on the 13th inst., at 6, Queen Square, by Mr. R. H. Saunders, who has had a unique experience in this direction, was followed with keen attention by a large audience of members and friends of the L.S.A., who frequently manifested by applause their appreciation of the striking incidents brought to their notice, as well as of the happy way in which they were narrated.

Mr. H. W. ENGHOLM, who presided, said, in introducing the lecturer, that though Mr. Saunders had had some acquaintance with the facts of Spiritualism for fifty years it was not till the last six years that he had had first-hand experience of them, but the experience thus gained enabled him to give those present that evening what he (the speaker) thought they would at the close all agree was one of the most convincing statements they had ever heard in connection with the subject. It was from plain business men like Mr. Saunders, whose minds were not filled with thoughts of the possibilities of trickery, that they obtained the most definite proofs. He had heard of psychic researchers who held the opinion that it was necessary to go into the séance room with a knowledge of all the tricks of Maskelyne and Cook, but these persons investigated for years and years without getting "any forrader." It was like going to test electrical instruments with a piece of soft iron in one's pocket. Recalling a recent sitting at which Mr. Saunders was present with him, Mr. Engholm said it was all very simple and homely; there was no feeling of talking with their "sacred dead"; it was rather like a conversation with those who were alive and happy and glad to have a chat. Such a realisation on the part of sitters would bring the best conditions, for it afforded the strongest link with those who had passed on. Mr. Saunders, who had been a most careful recorder, told him that he had a thousand sheets of foolscap covered with notes. Out of that storehouse he proposed to give them some treasures. (Applause.)

Mr. SAUNDERS said that he did not propose to use the whole of that mass of material. (Laughter.) After recounting an experience of his boyhood in connection with the happy death of a Spiritualist, he went on to describe the events of the past six years. It was his getting into communication, through Mrs. Etta Wriedt (see portrait on opposite page), with a nephew of his who was killed in the war that brought to him a knowledge of the continuity of life. He intended to submit to them some of the facts he had obtained. If facts were tested and found correct in instances where they could be tested, it must be assumed that they were correct in others. Mr. Saunders went on to introduce four characters into his narrative. First he gave an account of Mrs. Wriedt, with whom he had had many sittings and had heard speak something like a thousand spirits. Her father was a Welshman who emigrated to America. From an early age she possessed psychic faculties, in fact every psychic faculty, but in those days her gifts were looked at askance. The gentleman she married was a Spiritualist, and he persuaded her to attend a sitting. Here Dr. Sharp, Mrs. Wriedt's present principal control, who was then controlling another medium, sensed her power and said that she would prove more wonderful than the medium through whom he was then manifesting. Mrs. Wriedt sat for two years without any apparent result. At the end of that time various forms of psychic power began to manifest themselves—clairvoyance, clairaudience and trance. Dr. Sharp realised that her finest form of mediumship was the Direct Voice, but he would not allow her to give public exhibitions for six years. For sixteen years she placed her valuable gifts at the service of the public without payment. The lecturer thought that fact worthy



MR. R. H. SAUNDERS
with the spirit extras of two of his
children (girls) who were still-
born.

of mention. He estimated that she had given some eighteen thousand sittings, at which about a hundred thousand spirits had spoken through her.

He had heard the question asked from both sides of the veil, "Who is Dr. Sharp?" The doctor's own account of himself was that he was born in Glasgow some hundred and fifty years ago, and emigrated to America—where he took up farming. In the course of the plain life he lived he studied medicine of a primitive character, largely relying on herbs. In his visits round the countryside he used to travel on horse-back, carrying in his saddle bag those "simples," and effected cures among the farming classes who gave him the title of "doctor." Though he was now much better acquainted with medical science than he was in his earth life, he still retained his faith in those simple remedies.

After alluding to "Abdul," another control, and his work in helping departed soldiers, Mr. Saunders proceeded to speak of the healing gifts that had been developed in a friend of his, Mr. Morris, gifts which Dr. Sharp said must be used for the benefit of humanity. They had been so used, and he (the speaker) invited medical men who had baffling cases to test their efficacy.

He had often been asked which was the most wonderful sitting he had had with Mrs. Wriedt. He considered the

most remarkable was that at which his still-born children came and told him their names, occupations and recreations. For many years before he had had hints given to him by mediums that he had children over there, but this was the first time that he came in close touch with them. They even told him to alter a record in the family Bible because it was wrong.

The lecturer next referred to a friend of his who suffered from a complaint which puzzled the doctors. At a sitting with Mrs. Wriedt Mr. Saunders asked Dr. Sharp if he would diagnose the case. He agreed, and added, "Think of the man and the house and I will follow your thoughts." Mr. Saunders did so, and after some minutes' silence Dr. Sharp said, "I have found the man; it is cancer, and you should tell his son." Mr. Saunders hesitated to tell the son, but two days later the young man came to him and said, "It is a dreadful thing about father; the doctors now say it is cancer." His friend passed away leaving a widow who was poorly provided for. Friends advised her to take in boarders, and she succeeded in getting three Hindoos. At a sitting with Mrs. Wriedt soon after, the husband communicated and said, "I know my wife does not like coloured people, but I think you have done the best you could."

The speaker made an interesting digression in which he gave some explanatory remarks on thought and its action. He was told by the control "Abdul" that thought was sent out like a ray and that it was focussed as in a mirror, and thus seen by those on the other side. Thought was the origin of everything; it was really the creative power. It was able to travel immense distances. In illustration of this Mr. Saunders stated that at a recent sitting with Mrs. Wriedt Dr. Sharp told the medium that her husband would be coming over very soon from America. She doubted this, owing to the news she had received from him by letter. That was on August 10th, and on August 12th Dr. Sharp said "He is packing up his trunk." Mrs. Wriedt accepted Dr. Sharp's statement, and on the strength of it sent a wireless to her husband on the boat, and went to Southampton to meet him. It all happened just as Dr. Sharp had said, and she met her husband.

Many other stories were told by the lecturer illustrating the spirits' power of perceiving what was going on at a distance. For instance, on one occasion at a sitting they told Mrs. Wriedt of someone who was knocking at the street door. On the occasion of the King opening the Belfast Parliament the sitters were informed exactly what

was taking place, though the events were occurring three hundred miles away.

In conclusion Mr. Saunders said he had only been able to give a small part of his voluminous records, but if it had proved of interest to them he would gladly furnish further particulars at a later date. (Applause.)

On the motion of the chairman, seconded by Mrs. Champion de Crespigny, and supported by Dr. Abraham Wallace, a hearty vote of thanks was accorded to Mr. Saunders.

THE DREAM OF SCIPIO EMILIANUS.

Thinking, and we believe quite rightly, that it cannot fail to interest readers of *LIGHT*, a correspondent, Mr. Claude Trevor, has favoured us with a transcript of part of a letter ascribed by Cicero in his "De Republica" to Scipio Emilianus, recounting a strange dream which came to him early in his career. The interest lies not only in the dream's prophetic character, but in the lofty teaching it contains:—

"My first thought on arriving in Africa was to visit the King, Massinissa, bound to my family by deep and sincere friendship. The old sovereign spoke of naught else but of Scipio Africanus, bringing to mind not only his every action, but even his words. Our conversation lasted a considerable time; hence this, combined with the fatigue of my journey, caused me, on retiring to rest, to fall into a heavier sleep than usual. I then saw the form of Scipio Africanus appear before me. I instantly recognised him and trembled. He spoke, however, saying, 'Be reassured, O Scipio, and fear not, but bear well in mind that which now I say to you.'"

Here the apparition foretold that in two years Emilianus would overthrow Carthage, destroy Numantia, traverse Egypt, Syria, Asia and Greece, obtaining there triumph, and that owing to disturbances in Rome, his would be the task of saving the state. "Be dictator," he continued, "and consolidate the Republic—if you succeed in escaping from those bound to you by closest ties." But so that you may redouble your ardour to defend the State, know O Scipio this—for all who succour and save their country when in need, there is reserved for them in another world a place where they will experience endless happiness, since the God who governs the world finds nothing more grateful to Him than those who on earth are instrumental in maintaining that which they call 'civilisation.' The souls that are born and who are destined to support and defend such, are from here, and eventually return once more."

"At these words," says Emilianus, "although full of alarm for me, not so much at the idea of death, as of the treachery of those in near kinship with me, I had nevertheless strength to inquire of the apparition if my father, Paulus Emilius, still existed, and all those that on earth we consider as dead. 'Yes,' he replied, 'they all really live, who, having freed themselves from the fetters of the body, in which they were imprisoned, have acquired their liberty. Real death, on the contrary, is that which you call life. But, behold, your father, Paulus Emilius, who approaches!' whom I then beheld. I burst into tears, while he, with kind words and caresses, exhorted me not to weep. When I at length overcame my emotion, I exclaimed, 'Oh, father! best and holiest of men, since true life is where you are, as I have just been assured it is, why should I still remain here on earth? Why may I not hasten and come to you?'"

"No," was the answer, 'until God (whose temple, the

* It was believed that Scipio Emilianus was poisoned by his wife.—C. T.

world you see) liberates you from the imprisonment of your material body you cannot come to us. For man is born to be a faithful custodian of the globe you are on, in the midst of the Temple, which you call earth. For such reason are you given a soul, a ray of those eternal fires called by you stars and planets circulating endlessly in their respective spheres, animated by Divine Intelligence; spheres in which they unflinching register their various periods with marvellous rapidity. Thus it is your duty, and the duty of all right thinking mankind to retain as long as possible the soul in the imprisonment of the body, and you may not, without the command of Him Who has given you such, leave your mortal life, for it would otherwise seem that you deserted the place assigned you by God.

"Love justice and kindness; that kindness which is pure love for those around you, and devotion to your country. This is the path that will lead to the heaven, where commune the righteous, who, having left their earthly body, are existing here."

"He then pointed out to me the Milky Way, whence I contemplated the universe in all its grandeur. I beheld stars of which down here we know not, neither could we imagine their magnificence. I saw the earth, which appeared so insignificant in itself, that our country appeared as nothing of importance. 'If,' said Africanus, 'earth seems to you as it is, so insignificant, turn your eyes ever heavenward and heed not terrestrial things. What glory or fame, worthy of your aspiration, can you acquire among men? See how alienated are the quarters of your globe inhabited by human beings, and what vast solitary expanses separate them one from the other. . . . Courage, therefore, and remember that if your body must perish you yourself are not mortal; your outward form is not your ego. What constitutes man is the soul, not the tangible covering which with the hand can be touched. Know, therefore, that you are a god, since you are able to make your body act, remember, foresee, obey you, as the Supreme Being rules and governs the universe. Like unto the Eternal Father, who dominates the world, in part corruptible, the immortal soul dominates the mortal body. Exercise the functions of your soul better, one of the chief being the well-being of your country. Accustom it to aim at noble ideals so that the sooner will its inhabitants wend their way Heavenward, where they will the sooner find themselves, inasmuch as they will have already begun, in their imprisonment in the flesh, by sublime aspirations, to detach themselves from earthly yearnings. But the souls of those who, slaves to the pleasures of the senses which have not been subdued, and easily led by the passions that have violated laws, human and divine, when freed from the body will wander in misery near the earth, and will not return here till many centuries of expiation have passed."

"The vision disappeared and I awoke."

Here ends the account which Cicero ascribes to Emilianus.

SOME people seem to have almost exactly the influence of music. It is an inarticulate influence. It does not communicate ideas, but it creates moods.—PHILLIPS BROOKS.

GROWTH BY OVERCOMING.—Whatever happens the optimist rises superior to his environment. He knows not the meaning of the word failure, but cheerfully overcomes every obstacle. Troubles are aids to success: it is the effort to overcome that counts. Behind the darkest cloud there is a light and oftentimes a silver lining: faith, hope and patience will assuredly bring their reward.—WALTER JONES.



MRS. ETTA WRIEDT.
The famous direct voice medium.

This is a reproduction of a full length painting of Mrs. Etta Wriedt, the work of Miss Donald-Smith, the distinguished portrait painter. Miss Donald-Smith, it may be mentioned, is well-known for her water-colours, which have been several times on exhibition, and she is a frequent exhibitor at the Royal Academy. The picture of Mrs. Wriedt was painted in a surprisingly short time, but many of Miss Donald-Smith's friends regard it as one of the best portraits she has ever produced. We are indebted to Miss Donald-Smith for permission to reproduce the picture.

VALE OWEN AND SWEDENBORG.

SOME COMPARISONS.

By ARTHUR J. WOOD.

ELEVENTH, AND LAST ARTICLE.

SPIRITUAL SPECTRUM ANALYSIS.

Those who have read the Vale Owen Messages, or followed these articles, will no doubt be aware of the fact that, so far as our information goes with respect to the conditions of the after life, there is probably no phase of earthly activity which has not its corresponding spiritual counterpart.

In the domain of Science it is particularly interesting to find that our spirit brethren are such great workers, and no small portion of the Vale Owen Script is taken up with descriptions of matters of scientific moment in which they are engaged; and we have many references to colleges there in which various branches of science form the subjects of study. As we have more than once hinted in these articles, it seems to be beyond question that any fresh discoveries made on this plane of existence with regard to natural laws and their application to the needs of humanity are due, in the first instance, to the activities of our brethren on the other side of the veil, who pass their knowledge on to us when we have sufficiently prepared the way for it by our own efforts, thus enabling them to co-operate effectually by providing the necessary *nexus*.

Where the scientists of our world, however, deal with material substances, laws and phenomena, the scientists of the other world deal with spiritual substances, laws and phenomena; and as these things are, of necessity, so closely related to mind, which is, itself, a spiritual substance, it follows that when, for our enlightenment, any revelations are given to us of their activities (which can only be done perforce in earth language), they assume an aspect so much at variance with one's pre-conceptions of spirit world activities that readers who are not familiar with spiritual philosophy are prone to charge all such accounts as "materialistic," and profess to be astonished at the "grossness" of our beliefs. However irritating or amusing (according to one's make-up) this attitude on the part of critics may be, it only shows the difficulties that have to be overcome in making familiar purely spiritual ideas or truths in a language born of earth.

When the Vale Owen messages first appeared serially in the "Weekly Dispatch" a certain leading luminary of the Roman Catholic Church made much foolish merriment at their expense, not only exposing his own animus and bias against Spiritualistic phenomena, but also his profound ignorance as to the nature of that world towards which he would fain guide his flock. His idea, if one may judge from his utterances, would seem to be that a world of spirit is the very antithesis of a world of matter, and that what is true of the one cannot be true in any sense of the other, as there is no relationship existing between them. It seems an extraordinary attitude for a man of supposed intelligence, but it illustrates the peculiar ideas which some minds entertain of a world of spirit, their apparent inability to think clearly about it, and their refusal either to enquire for themselves or to accept the testimony of others. The attitude of the Reverend Father above referred to is like that of his predecessors in the Church who refused to look through Galileo's telescope because they *knew* he was wrong!

This may seem a long winded introduction to our subject, but I have been led to it by wondering how many of those who read the Script were puzzled by the use therein of the word "spectrum" as applied to the analysis of mind! No doubt it would appear to many like one of those incongruous applications to things purely mental or spiritual of material or scientific processes, to which I referred in the article on "spiral" thinking.

In the message in which this word "spectrum" occurs, the communicator is describing the methods adopted on the other side in order to test Mr. Vale Owen's fitness to act as receiver of their communications. His words are:—

"We studied and analysed your mentality, and what you had stored there in the years of your earth life—that is, your spirit body, as we employ the word here in these writings, and its health, and in what members health required perfecting the more, and also, so far as we could the quality and the character of the facets of you, the spirit himself. These we put through the spectrum we use—not much like one of which your scientists speak but which is applied by us to men and their emanations, as your scientists do to a ray of light."

This application of the principle of spectrum analysis to mental or spiritual emanations on the part of spirits would no doubt be news to many, if not to all who read the Script.

It was to the present writer, at all events, and had pretty much the same effect upon him at the time as the "spiral" thinking mystery. But in this case, as in the other, my attitude, not of scepticism, but of perplexity through lack of sufficient knowledge, has been changed by further discoveries. Those who read the last article of this series dealing with spiritual atmospheres and emanations will be prepared to understand in some measure the significance of what follows. I had thought over this matter of the spectrum for a long time without result; that is to say, without being able to associate it with any spiritual law or principle with which I was acquainted. It stood as a curious and isolated fact awaiting confirmation—provisionally accepted, but not understood.

One day, a few weeks ago, I chanced to pick up a volume of Swedenborg's "Arcana Coelestia," where I came across some further passages in which he deals at some length with various spheres and emanations in the other life. One passage deals with what he calls the "sphere of phantasies." He tells us that:—

"These spheres, when they are rendered visible, appear like mists more or less dense according to the quality of the phantasy. . . . Such spheres are, as it were, imbued with poison, and it is usual to examine the degree of these poisons, and density, by a kind of bands of blue azure colour, for in proportion as these vanish and disappear, the poison and density of the sphere is diminished."

Now this is a very remarkable statement, not only on account of the support it gives to the revelation in the Script, but also in that it foreshadowed the discovery of the scientific principle of the spectrum analysis of Physics, which was unknown in Swedenborg's day.

The first volume of the "Arcana" in which the above passage occurs was published in London in 1759, and although the spectrum itself, or band of colours due to the refraction of light through a prism, had been known since Newton's day, and various attempts been made by scientists to solve its mystery, it was not until 1850 that the physical explanation of the phenomenon for the first time was given, and not until about nine years later that Kirchhoff, a German scientist, made a complete statement of the principle on which spectrum analysis is based—or nearly one hundred after Swedenborg's mysterious allusion to the examination or analysis of various spheres in the other world, by coloured bands in order to determine their nature.

I am not aware that any other reference has ever been made by other writers to the fact of spiritual spectrum analysis since Swedenborg's time, until this further reference to it in the Vale Owen Script. It is confirmatory evidence of a very striking kind to a little known fact of spirit world science, for Mr. Vale Owen was entirely ignorant of Swedenborg's allusion to this subject. The seer was, undoubtedly, many years ahead of his times. The late Mr. Gerald Massey has said of him: "He will be better known after many days. He has waited long with the most placid patience, but is one of the eternal men who can afford to wait. I look up to him as one of the largest, loftiest, serenest of all the starry host in the realm of mind. He is seen but dimly by the distant world at present, but he is slowly, surely arriving from the infinite with a surprising light of revelation." That, I believe, is an expression of true poetic insight.

But to return to the spectrum. We saw in the article on atmospheres that all substances, both natural and spiritual, give off their characteristic spheres or emanations, including the substance of mind, in the form of thought; and as these emanations can, in the other life, and when occasion demands, be rendered visible by spiritual science, it was no doubt some such operation as this to which Mr. Vale Owen's mind was subjected, and to which the communicator refers.

Closely allied to this subject of spiritual spectrum is that of the analysis and classification of prayers and petitions, the account of which reads so curiously strange in an early part of the Script. I refer to the account given by "Astriel" in the "Weekly Dispatch" of February 22nd, 1920. He tells us why some prayers are effective and others are not; and, what would seem peculiar to many, that all these various petitions are carefully examined and classified by experts on the other side. His words are:—

"For you must know that there are appointed guardians of prayer here whose duty it is to analyse and sift prayers offered by those on earth, and separate them into divisions and departments, and pass them on to be examined by others, and dealt with according to their

merit and power. In order that this may be done perfectly, it is necessary that we study the vibrations of prayer as your scientists study the vibrations of sound and light. As they are able to study and classify the rays of light, so are we able to deal with your prayers."

All this is new and wonderful reading, and passes our comprehension, and we can only confess that our knowledge of spiritual science is very much in its infancy. We are reminded of the same communicator's warning:—

"Should we perchance say aught that may seem strange and unreal of this our life in the spiritual spheres, you will keep in mind that here are powers and conditions which on earth are hidden from the outer knowledge of men. . . . They are mostly deeper than the physical brain can bear to penetrate. They may be sensed or felt to a degree by the more spiritually developed—no more than this."

What, then, can this analysis of prayer consist of? Not of an examination of words, for earth language is no more audible to spirits than their language is audible to us. It is something more fundamental than that—it is a testing of the genuineness or sincerity of the desires and affections which, clothed in ideas, radiate into the spiritual atmosphere about us, and there create effects unknown to us, but which are analysable by those appointed and qualified to deal with them. According to the quality of the desires and affections which lie at the back of all genuine prayer they are separated, as the Script says, into "divisions and departments, and dealt with according to their merit and power." Swedenborg confirms the truth of these scientific spiritual methods in the following extract. By "goods" he means all those things of use which arise out of love or affections. By "truths" he means all those things which arise out of wisdom and understanding, and which are the means by which "goods" are effectively ultimated in use. For a desire, of itself, however good, is useless and blind unless it has the light of wisdom to lead it in the right direction, and to a perfect consummation. He says:—

"There are genera and species of all things, of spiritual goods, as well as of natural goods. . . . There are so many genera of spiritual goods and truths, that it is impossible to enumerate them; still less can we mention their species. In Heaven, all goods and truths are so accurately arranged into genera, and these again into species, that there is not one that is not carefully distinguished."

In this arrangement into "genera and species" we have the same idea that is conveyed in the words "divisions and departments" used in the Script. Genuine prayers are, in the language of the seer, "goods" in so far as use is at the bottom of them; for we do not usually pray unless it is for what we believe to be some good and useful purpose. There is far more in genuine and earnest prayer than many people are aware of. Dynamic spiritual forces are set into operation which are fruitful in results to help both ourselves and others on in our spiritual progress and pilgrimage.

DR. ELLIS T. POWELL'S LECTURES.

DR. ELLIS POWELL addressed a very large audience in the Ardwick Picture Theatre at Manchester, on Sunday night, the 9th inst., on "The Psychic Side of the Life of Jesus." His remarks were listened to with rapt attention by an audience of between two and three thousand people. One question only was asked at the end of the meeting by a clergyman, who expressed himself as completely satisfied with the answer, and subsequently offered his personal congratulations to the speaker.

On the evening of the 10th inst., Dr. Powell delivered an address on "Spiritualism and Its Bearing upon Social Reconstruction," under the auspices of the Council of the Preston United Spiritualist Churches, in Clark's Yard Church. There was a large attendance, over which Mr. H. Tyrer (Preston) presided. In the course of his address, Dr. Powell said that Spiritualism was sweeping the country like a tornado. The very essence of Spiritualism was that the individual, the personality of each of them, passed over to the other side absolutely unchanged except that it awakened amid brighter surroundings, and with a vivid consciousness of all the potentialities that lay before it.

At the British College of Psychic Science, on the 12th, Dr. Powell took as his subject, "Where We Stand: Retrospect, Survey and Outlook." He dealt with the humble beginnings of the Spiritualist movement, with the position it has now attained as a great scientific propaganda, and with the prospect of greatly expanded knowledge and opportunity which it offered to mankind. Dr. Powell illustrated his points by experiences of his own, and by instances from the religious and scientific fields. An interesting discussion, which lasted for some time, followed the lecture.

MR. WILL PHILLIPS, formerly editor of the "Two Worlds," asks us to mention that he is available for a few Sunday engagements in the metropolitan area. Letters to him should be addressed c/o this office.

RAYS AND REFLECTIONS.

When a new aspect of any great truth comes into the world it takes all classes of mind to give it shape and substance. It needs rough pioneers, vociferous demagogues, quiet reasoners, reckless partisans, critical observers, opponents, ranging from the keenly intellectual to the dull obstructionist, quietists, rhapsodists, Laodiceans and fanatics. And it never gets fairly driven into the mind of people without some drum-beating and trumpet-blowing.

That last is a sore point with all the advocates of the new truth who want to live a quiet life. Which provokes a rhyming reflection, as thus:—

'Tis said that modest merit
No favour can command,
Unless to back its mission
It has a loud brass band;

That you can give no message
Which will with crowds prevail,
Unless with drum and trumpet
You blazon forth the tale.

So be it. But be careful
They find it, when they come,
Not windy as the trumpet,
Or hollow like the drum!

I was reading the other day a letter on psychical phenomena by a contemptuous gentleman who said that these things must be made to submit themselves to rigid scientific examination. Must they, indeed? The penalty of their failure to comply with this imperious mandate, it seems, will be that the writer of the letter will not believe in them. Well, and what then? I suppose the heavens will fall.

The fact is that "these things" will not submit to anything but patient attention to the laws under which they are elicited. Now and again they come unsolicited. Indeed quite frequently of late they have entered into the homes and lives of persons who were not looking for them, and who had to resort to the office of *LIGHT* for counsel and information. Meantime the spectacle of the man who sits down and shouts for them, like a stage brigand calling for wine, is one for not unsympathetic amusement.

"Radium diet," it seems, is "a cure for old age," and has "wonderful possibilities." The new discovery comes from Chicago. "Radium rays, caught in sugar or milk, made up into tablets and taken internally, seem to work miracles." Also "a veritable fairyland of science stands revealed." I will not say what I was at first tempted to say—"Hoity, toity!" because the telephone, the phonograph, the aeroplane, telepathy and wireless were at first rejected of many, partly, I suppose, because of the highfalutin' talk with which they were heralded. I will merely express the hope that the wonders told of radium diet may prove to be at least partially true.

One who has lived much in the atmosphere of new discoveries finds his sense of the marvellous rather dulled by an extravagant expenditure of adjectives on the part of well-meaning enthusiasts. The air is full of the wonderful *this* and the wonderful *that*, and too often the vision splendid contrives to fade into the light of common day. Most of the really wonderful things of life appear to pass without attention, and without the decoration of a single glittering adjective.

In the account of the historic fight between Sam Weller and the special constables who arrested Mr. Pickwick, we read that Sam knocked down Mr. Grummer, having first with the utmost consideration, knocked down a chairman for him to fall upon. One is reminded of the incident by the tactics of Mr. Clodd in the "Hibbert Journal," who has one blow for the priest and another for the Spiritualist so that the fall may be said to be broken for one or the other—if they fall at all. Possibly Mr. Clodd, having fallen on both of them, may himself come to the ground between the two.

Several strong protests have come to hand regarding the article in question. It is not worth very much space here, and is doubtless receiving attention in other quarters. Meantime one thinks of Byron's lines on Keats and the reviewers:—

"As if the soul, that very fiery particle,
Would let itself be snuffed out by an article."

D. G.

LIGHT,

5, QUEEN SQUARE, SOUTHAMPTON ROW, LONDON,

W.G.1. Tel: Museum 5106.

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TIMES AND MANNERS.

THE OLD STORY AND THE NEW.

It has happened to many a man that, after deriding Spiritualism as a superstition, he has discovered that some of his acquaintances—men and women whom he held in regard—were amongst its followers. The revelation usually came about by chance. He might, for instance, have reached a point when, his curiosity growing the better of his prejudice, he showed an earnest desire to know the facts, and the way being thus opened, he found the facts very different from what he had supposed.

One of the lessons he would derive from his experience is that the human mind is very curious in some of its manifestations. It can shut a man off from any real knowledge of things which are all around him, staring him, so to speak, in the face. A slight change of attitude—and lo! he is able to see all that to which he was blind before, and to wonder at himself. For the "Great Revelation" may carry with it something of self-revelation.

We have often heard a man of this type express his surprise when, coming into a gathering of sensible and social men and women, he has learned that they were all followers of this strange superstition. It has given him an entirely new view of the matter, and led him to a kind of mental stock-taking in which he has found it necessary to get rid of quite a number of other misconceptions.

There is one feature of this old and now outworn hostility towards Spiritualism which has had no little interest for us, because it has shown an unconscious appreciation of what Spiritualism should stand for. We have often been struck by the disposition to select for attack any faults or shortcomings of Spiritualists. Critics grew quite hot over any isolated cases of misbehaviour on the part of members of that body. They had apparently set up a standard of ethics for Spiritualists much higher than the standard imposed upon others. Wrongdoing on the part of any other members of the community was condemned, but evidently not regarded as anything extraordinary or specially condemnable. But not so with Spiritualists. To be known to be intemperate or immoral, to infringe any of the commandments, that was a most reprehensible thing if the wrongdoer was found to be even remotely connected with Spiritualism.

These lapses from virtue, it appeared, were the kind of things that Spiritualism brought you to! The "village atheist," when told of the sudden death of the pew-opener, remarked that this was what came of pew-opening. Thousands of people laughed over that little joke when it appeared in "Punch" many years ago, but many of them would have shown themselves quite as bigoted as the village atheist if they had read of the sudden death of a Spiritualist!

Still, we were never greatly distressed by these things. They had their comical side for the man who can laugh over the unconscious drollery of human nature. But they had also, as we have indicated, a very significant aspect. They showed that the public had unconsciously imposed a very high standard upon

us—that we lived in a really "fierce light" and that it behoved us to remember it in all our actions. Contact with the spiritual side of life was apparently expected to show its influence on us in conduct.

Looking at the matter impartially, it really seemed as if there was some justification for the popular view, and, further, that Spiritualists seldom failed to live up to their high calling was shown clearly enough by the gusto with which the Press seized on anything which could be turned to their moral discredit. Such things did not often come their way!

To-day, when as a veteran journalist lately remarked, it looks as though half the world was being converted to Spiritualism, the old standard of conduct held up to us may be weakened—our faults may be more readily condoned. Well, if it be so, it will be a distinct loss. The remedy will be to raise the standard from within, and to make it sun-clear that Spiritualism does not mean merely a belief in a life after death, but in a life before death that shall be a worthy preparation for the life that is to follow. That may be a moral precept, but it is also a counsel of common-sense. Spiritual things, which in the past were rather vague in character, and only dimly appreciated or understood, are becoming very definite to-day and are seen to touch life closely at many points. Truth is found to be not a mere matter of philosophic speculation or poetic fancy but quite a practical matter—life in action. It is beginning to be suspected that a man's highest duty may be also his best interest. That idea is dawning upon many people who never looked at the matter in that way before.

It works out very naturally from the conclusion that there is a life after death; that death is not what some of us thought it might be. There was a day when the phrase, "Have a good time, for you will be dead for a long while," threatened to become not only a popular saying but a maxim of conduct. That day has passed for all sensible people. Those who do not know are beginning to suspect; those who deny are beginning to be dubious. Not for nothing are the prophets of Spiritualism proclaiming that life in this world is not a "short story" but the beginning of a serial, "to be continued in our next"!

SIR A. CONAN DOYLE'S BALANCE-SHEET.

ADVICE TO WORKERS IN THE MOVEMENT.

SIR,—As a good deal of money has passed through my hands into the Spiritualist movement as a result of my lectures during the last two years, I would wish to give some general account of it. I do not go into small detail here, but I keep my figures ready at all times for an accountant's inspection.

When lecturing under the auspices of any Spiritualist body, whether local or central, it has been my custom to allow half the profits to its funds. This is deducted before any cheque reaches me. The amount of these deductions is £426.

A similar sum has in each case reached me, and when I add the profit of those lectures which were delivered independently, the total amount is £710.

When to this I add the £700 turned over to the Australian fund, the total sum received and used for the work during two years has been £1,836. My recent Northern tour will bring the total to well over £2,000.

Of this sum only the £710 has been within my own discretion. I have spent it and more in strengthening the hands of individual workers, in sustaining struggling organisations, in charities (not confined to Spiritualism) and in promoting experimental work. At present my Spiritualist account is some hundreds of pounds in my debt.

As my income is sufficient and independent, I am able to help in this way, but I would by no means advise individual workers to refrain from taking a fair profit upon their work. No man can be an efficient instrument if he is worried over his own private affairs. The stronger we are individually the stronger we are collectively. If a man can work for the cause and earn a living by it I think he is perfectly right in doing so. The people whom I very heartily despise are those who take all the consolation we bring, but who give neither work nor pay in return.—Yours faithfully,

ARTHUR CONAN DOYLE.

Windlesham, Crowborough, Sussex,
October 13th, 1921.

FROM THE LIGHTHOUSE WINDOW.

We understand that Miss Lilian Whiting has at last completed her arrangements for visiting Europe, and that she sails for Italy on December 6th.

We have received a visit from Mr. Einar K. Kvaran, president of the Icelandic Society for Psychical Research, and his son, Mr. Gunnar Kvaran.

At a recent meeting of the Council of the Glasgow Society for Psychical Research gratification was expressed at the highly successful meeting in St. Andrew's Hall addressed by Sir Oliver Lodge. It was felt that this had greatly stimulated interest in the scientific aspects of psychic phenomena. The membership of the Society, it was stated, showed a steady increase.

Mr. James Douglas, the Editor of the "Sunday Express," has determined to investigate Spiritualism. He makes that interesting fact known in an article in the last issue (October 16th), entitled "Are the Dead Alive?" in which he speaks of his coming experience as "my great adventure." The article deserves to be read by all, for it is the fine, manly statement of a seeker after truth. We are informed that there will be further instalments, and these will be awaited with eagerness by many.

Mr. Douglas, it will be remembered, wrote a striking article last month, entitled "Is Conan Doyle Mad?" Following that he received from Sir Arthur Conan Doyle a letter in which he invited Mr. Douglas to attend some sittings in order to gain personal experience. The latter gratefully accepted. He concludes his article with the words: "Well, I stand on the edge of my great adventure. I do not know whether I shall be able to cross the border of doubt into the land of promise. But, at any rate, I shall try to reach the cold, clear pole of truth." That is the quest of us all.

A startling announcement comes to us in a newspaper cutting from a Los Angeles journal to the effect that "motion pictures" of materialised spirits have been taken under test conditions. Beyond this intimation we have no knowledge of the occurrence.

This news, it appears, was given to the delegates at the annual convention of the California State Spiritualists' Association, held at Los Angeles at the beginning of September. According to Mr. H. Reading, the Rev. Inez Wagner, pastor of the People's Spiritualist church; Mrs. Minnie Sayers, pastor of the Spiritualist Church of Revelation, and Professor D. D. Reese, a psychological investigator, the pictures were successfully made at the residence of Mr. J. E. Johnson, a medium of forty years' practice, who lives at 442, South Vermont Avenue.

The Rev. Inez Wagner, in a statement to a reporter, said: "The motion picture films of about sixty materialised spirits were made after seven months' work and eleven tests at the home of Mr. Johnson in ordinary daylight. The photography was done by the Geographical Film Feature Co. of Pasadena. The films were photographed in a room of ordinary size in ordinary daylight. Mr. Johnson, the medium, was seated outside a cabinet. The room was thoroughly sealed on all sides and after each one of the tests the seals were carefully examined to see that they remained unbroken. The pictures were shown in the People's Spiritualist church and the Spiritualist Church of Revelation of Los Angeles, and a number of persons recognised the figures shown on the screen as those of friends or relatives who have since passed on." It is stated that copies of the films are to be sent to Sir Oliver Lodge.

Mr. James Coates' valuable work, "Photographing the Invisible," in its enlarged and revised form, is now ready. The new edition contains 360 pages and 88 illustrations, and a full index of both contents and illustrations is appended. The book is published by L. N. Fowler and Co., at 10/6.

The "Weekly Dispatch" (October 16th), in announcing the unavoidable holding over of the Rev. G. Vale Owen's latest article of the series on "Survival After Death," which has been appearing in that journal every Sunday since July 17th last, says: "Readers will be glad to know that the interruption is for one week only, and that the suggested solutions of the problem of a deathbed vision described in the issue of October 2nd will be discussed next Sunday." It adds: "The interruption serves to mark a new development of the articles. Mr. Vale Owen, having explained the working of several kinds of psychic power, is now more

free to relate personal experiences of the many phenomena that puzzle the plain man and to give narratives he has received which describe conditions soon after death."

The "Weekly Dispatch" says that Mr. Vale Owen continues to be one of the busiest of men. "Letters pour into Orford Vicarage from all over the country and from abroad; close upon a thousand have been received since the present series of articles was begun. In them are many requests that he should give addresses; but only for particularly pressing reasons does he make exceptions to his rule that his public appearance should be confined to his parish."

There are probably more "angels seen to-day"—to borrow the title of the Rev. G. Maurice Elliott's well-known book—than is generally supposed. Most of the instances, if recorded at all, appear only in books and periodicals dealing with psychic science, and are not seen by the public at large. There is no doubt that parallels to the following case could be cited. A "Country Parson" writes to the Norwich "Eastern Daily Press" (October 8th): "An old parishioner of mine lay dying—whom I had come to regard as a saint, and of whom her husband said that he had lived with her upwards of sixty years, and had never heard her say an ill word of anyone. The old lady's daughter, a woman of about 60 years, with her two grown-up daughters, sat by her bedside. The former told me afterwards that as she sat there an angel form appeared at the foot of the bed, and remained about an hour, disappearing as her mother passed away. The vision was seen by all three women, so it would be what we call objective, and not merely subjective. No word was spoken. The women, so I was informed, grasped each other's hands when the manifestation came. Personally I have had no such experience, but in the face of the cumulative weight of such evidence one ought to be reverent, and preserve an open mind."

Mr. R. Wolstenholme, the veteran Spiritualist of Blackburn, concludes, in the October "Psychic Gazette," his interesting "Recollections of Early Pioneers." In his reminiscences of James Burns, the Editor of "The Medium and Daybreak," he tells of one occasion when in the course of a lecture at Sowerby Bridge, Burns spoke of the incident where Daniel Dunglas Home placed red-hot cinders out of the fire on the head of Mr. Samuel Carter Hall, without his silky white hair being singed.

He writes: "A man in the audience rose and said, 'I have often heard these cock and bull stories told, but however often I have asked the Spiritualists to do these things, they have always had some excuse ready; either the time has been inopportune, or some other reason why they cannot perform these miracles. Let me see something now, that it may help me to believe what you say.' Of course Mr. Burns had to say that he did not carry mediums about with him, and the man could believe or disbelieve just as he liked. Just at this point a man stood up amongst the audience and said, 'I will handle fire at once.' The man was invited to the platform, the gas was lighted, and the man allowed the flames to play about his hands and face for several minutes, coming out of the ordeal unscathed. This was a great triumph for Burns and Spiritualism, and the cheering was loud and long."

Mrs. Hugh Pollock, a private lady who possesses a psychometric sense, after being brought in contact with the bones of a child recently dug up at Craigie Lodge, Ventnor, Isle of Wight, predicted that further remains would be discovered, and this proved to be correct. Now, as a result of this, the daily papers are making the discovery that there is such a thing as Psychometry. Professor Buchanan wrote about it in 1854, and William Denton's great book on the subject, "The Soul of Things," was published in America in 1863. An English edition, entitled "Nature's Secrets," appeared in the same year.

Miss Scatterd asks us to make clear, regarding our reference in last issue to Archdeacon Colley and his expression of a wish to convince Sir Oliver Lodge of the truth of psychic photographs, that this occurred during the life-time of the Archdeacon, and was not a post-mortem message.

Writing from Coleraine, Mass., U.S.A., Mrs. Helen Temple Brigham, one of the most eloquent of American inspirational speakers, whose addresses greatly impressed English audiences during her brief stay in this country in 1896, informs us of the transition of Miss Belle V. Cushman, the lady who accompanied her on her visit, and to whom she was greatly attached. A woman of high qualities of mind and character, Miss Cushman has many friends in Great Britain who will remember her with affection. She was the founder of the Spiritual and Ethical Society of New York.

THE COMMUNION OF SAINTS.

DR. ELLIS POWELL ON A LITTLE-UNDERSTOOD FACTOR OF THE ANCIENT FAITH OF MANKIND—SHOULD WE PRAY FOR THE "DEAD"?

(Continued from page 655.)

UNRESTING SENTINELS.

I said a minute ago that they would take with them the inclination for tasks of beneficent solicitude or loving tenderness. Well, what tasks of that kind could be more congenial to the enfranchised spirit than that of watching over those who are still on this side of the veil? Do you imagine that anything could be more congenial to a departed husband than an endeavour to light the terrestrial path of the wife to whom he was passionately devoted, and from whom he is temporarily separated by the fact that they are on different planes of existence? Who of us does not know of the tender mother-love that yearns from the spirit spheres over the children on this side? Most of us have heard of the promise made to mothers still in this life that part of their work on the other side shall be the care of the children prematurely leaving this mortal life. The whole thing follows by necessary deduction from the declaration that the congenial activities of the spirits follow after them into the Summerland. Only the other day, to give one instance out of myriads which I could cite, a lady wrote to me with regard to some mental trouble about reincarnation. She had been absolutely devoted to her husband who was now on the other side. She feared that if reincarnation were true it might involve their separation, and she wanted in a reincarnated life, if it ever happened, to be still the wife of the man she loved. Well, I told her that reincarnation, as far as we know, takes place largely by groups. The same people come back again in circles together, and although the physical relationship may not be the same the opportunities of affectionate intercourse and service are unbounded. Thus, a couple who in this present existence are incarnate as husband and wife, may in a future life be mother and son, and in another brother and sister. But the point is that almost immediately after I had endeavoured to soothe my friend with this explanation she attended a public séance and was there given a description of her departed husband, who told her not to feel troubled as she would belong to him when she reached the spirit world. She thought it was a very wonderful answer to her thoughts and her disquietude, and so did I. But, of course, to me it was only another proof that this particular member of the Communion of Saints was doing his own congenial work in watching over his wife still present in the flesh.

THEY KNOW US "ALL ALONG."

And how well they know us! How deeply does the very fact of communion enable them to probe right down to the depths of our nature and to see us as we are! Many a man and woman who has passed to the other side and whose last thoughts had been of opportunities missed and of tasks imperfectly performed, has wakened up to find that all these difficulties, frailties and weaknesses were understood. So that where they lamented their own failures and expected something in the nature of blame they only got praise, because it was known how hard the struggle had been. We are all on the stage, with angels and men watching our performance, as St. Paul says in one of his most vivid passages. He uses the very word theatre (1 Cor., iv., 9). We are made into a theatre and the spirit spectators are ranged all around to watch us—as they are at this very moment while I speak to you. A beautiful thought, this perfect appreciation of our humble and imperfect efforts on the part of the enfranchised onlookers among the Communion of Saints. Yes, very beautiful, it may be said; and it might have been a comfort to many generations to have known it if our translators had not missed the point of one of the most beautiful verses in the New Testament. I take the Revised Version (1 Cor., xiii., 12): "For now we see in a mirror darkly, but then face to face; now I know in part, but then shall I know even as also I have been known." It is a lovely passage, and one which even in its present form has given unspeakable comfort to countless millions of readers. But when its full pregnancy is brought out by giving it exactly the force which the great Apostle put into it, it means very much more than the Revised Version would suggest. At present, says St. Paul, at present we only see the baffling reflections in a mirror, but then it will be face to face. At present I am learning bit by bit, "but then I shall understand as all along I have myself been fully understood." Then I shall understand as all along I have myself been understood! What a perfectly glorious suggestion is that! While our enfranchised friends of the Communion of Saints are engaged in their congenial activity of watching over our faltering footsteps they understand us. All along, as St. Paul's word suggests, right through our lives, we are understood. All our vague aspirations, all our feeble efforts, all our hopeless struggles, all our weak surrenders, all

are perfectly comprehended by this cloud of witnesses. All are consequently estimated at their exact value—that is to say, our human imperfections are weighed in the balance by the myriad ministers not of a distant and angry Deity, but of Him Who formed us in frailty and knows our every weakness.

ON THE WAY HOMEWARDS.

Well might the woman writer of the Epistle to the Hebrews ask the question, "Are they not all ministering spirits sent forth to do service for the sake of them that shall inherit salvation?" Salvation? Yes, she wrote "salvation," or rather, she wrote the Greek word which is thus translated. But salvation in the modern technical language of theology means deliverance from the wrath of an angry God. We are all, so the traditional theology would tell us, either born in sin or prone to sin, and consequently we must obtain salvation from the wrath of our Maker by believing in certain doctrines presented to us, some of them extremely difficult of credence. Now, to begin with, this is foreign to the spirit of the New Testament, which always lays far more stress upon what a man does than upon what he believes. But when you come to look at the real meaning of the New Testament word for "salvation" you find very little indeed about deliverance from the wrath of an angry God. That word in the original (soteria) is among the most beautiful in all the psychic library which makes up the New Testament. And to those who wrote it in the original, as to the Greek writers for hundreds of years before, it meant a safe return home—a safe return home, or, more generally, a keeping safe. So that if we render that passage in the sense in which its authoress wrote it, we get just her wistful question, "Are they not all ministering spirits commissioned for the benefit of those who are to inherit a safe return home?" We are all on our way home. We came down here as spirits from a higher sphere to acquire knowledge and discipline, which we could obtain in no other way, and all our faces, I hope, are steadfastly set towards home again. We should not express it as Dean Alford did when he left instructions that his grave should bear the inscription: "The inn of a traveller on his way to Jerusalem." The earthly traveller stays in the inn whether on his way to Jerusalem or elsewhere. You and I, however, know that the travellers to that higher sphere do not stay in the grave even for the shortest period of time. Still, in the main the idea is beautiful, and when you see that the New Testament word "salvation" in so many cases bears that lovely significance of a safe return home, you can understand once again how mistaken Pearson was in suggesting that Scripture gives us no information either by statement or deduction about our relationship to the Communion of Saints. Here, in the brief excursion we have made into the original, we find that the triumphant section of the great spirit army has for one of its congenial activities the exercise of solicitude for the militant section. We see that in this incessant watchfulness it discerns the very secrets and weaknesses of our hearts, so that all along the whole course of our lives we are understood. Finally, we have the specific declaration that this ministration is undertaken for the express purpose of helping us on our way home, and securing us a safe return thither. Every passage is a bright glimpse of the Communion of Saints.

PRAYER FOR THE "DEAD."

Even this brief survey would lack one of its essential elements if I did not make some allusion to prayers for the so-called dead. All the earlier liturgies contained prayers for the dead. They were a part of that realisation of the eternal oneness of the Church on this side with its enfranchised brethren within the veil. But when the Church came to be employed as the tool of political schemers (the curse of the world in every age, as in our own), it lost its keen consciousness of psychic proximity to the other planes of existence. The realities of spirit intercourse gave place to the academics and sophistries. The result was that prayers for the dead came to be labelled as superstitious and sacerdotal. At the Reformation—a process so well meant, and yet so full of glaring psychic errors—the compilers of the Anglican Prayer Book were most anxious to exclude from it anything which they imagined to be of Romanising tendency. But even their over-critical zeal failed to exclude the glorious truth altogether. They allowed one or two undoubted allusions to the realities of the Communion of Saints to remain in the beautiful service of Holy Communion. For instance, look at the prayer immediately after the Celebration—"Most humbly beseeching Thee to grant that by the merits and death of Thy Son Jesus Christ . . . we and all Thy Whole Church may obtain remission of our sins and all other benefits of His Passion." Note the words: "We and all Thy Whole Church!"

One family we dwell in Him
One Church, above, beneath,
Though now divided by the stream
The narrow stream of death.

One army of the living God,
To His command we bow;
Part of His Host has crossed the flood,
And part are crossing now."

And here is a prayer that the other half of the Church, the Church on the other side of the stream, may obtain the benefits of Christ's Passion! Again, in the Lord's Prayer—of all prayers—the words, "Thy Kingdom come," surely point to the time when all things shall be subject to Christ, that God may be all in all. But that is a consummation towards which our enfranchised brethren help as well as we, and therefore the petition is a prayer that they may be allowed to aid the mighty process. In other words, the petition, "Thy Kingdom come," is a prayer in relation to the "dead." When he can cite examples like that, the Spiritualist member of the Anglican Communion may well be justified in declaring that his Church not only sanctions prayers for the so-called dead, but herself actually offers them, even in the service which is the crown and climax of all her devotions. And if I am told that those views, carried to the fulness of their import, amount to an open and deliberate advocacy of prayers for the dead, I would reply, as Grace Harvey did in Kingsley's "Two Years Ago," when she spoke of the bodies of shipwrecked sailors cast ashore after a night storm: "Strange, is it not, that it was a duty to pray for all these poor things last night and a sin to pray for them this morning?" Strange, is it not, that there are people so perverse as to tell us that we may pray for a soldier before he has died for his country, but not after?

"How can I cease to pray for thee? Somewhere
In God's great universe thou art to-day.
Can He not reach thee with His tender care?
Can He not hear me when for thee I pray?"

"Somewhere thou livest, and hast need of Him;
Somewhere thy soul sees higher heights to climb;
And somewhere still, there may be valleys dim
That thou must pass to reach the hills sublime.

"Then all the more, because thou canst not hear
Poor human words of blessing, will I pray,
O true, brave heart, God bless thee, wheresoe'er
In His great universe thou art to-day."

A NOBLE PRAYER.

Let me conclude by reading to you one of the most touching prayers for the dead that has ever been written. I am told that the author was Mr. Gladstone, and certainly I do not envy the man or woman who hears me read it—if I can read it—without emotion. As this lecture will be published in "LIGHT" you will all be able to get a copy of the prayer in that way, so as to adapt it to your own devotions if you wish. It is called "A Prayer for a Friend out of Sight," and in beauty, simplicity and pathos I know few petitions that can compare with it:—

"O God, the God of the spirits of all flesh, in whose embrace all creatures live, in whatsoever world or condition they be; I beseech Thee for him whose name and dwelling-place and every need Thou knowest: Lord, vouchsafe him light and rest, peace and refreshment, joy and consolation in the companionship of saints, in the presence of Christ, in the ample folds of Thy great love.

"Grant that his life (so troubled here) may unfold itself in Thy sight, and find a sweet employment in the spacious fields of eternity. If he hath ever been hurt or maimed by any unhappy word or deed of mine, I pray Thee of Thy great pity to heal and restore him, that he may serve Thee without hindrance.

"Tell him, O gracious Lord, if it may be, how much I love him and miss him, and long to see him again; and if there be ways in which he may come, vouchsafe him to me as a guide and guard, and grant me a sense of his nearness in such degree as Thy laws permit.

"If in aught I can minister to his peace, be pleased of Thy love to let this be, and mercifully keep me from every act which may deprive me of the sight of him as soon as our trial-time is over, or mar the fullness of our joy when the end of the days hath come.

"Pardon, O gracious Lord and Father, whatsoever is amiss in this my prayer, and let Thy will be done; for my will is blind and erring, but Thine is able to do exceeding abundantly above all that we ask or think, through Jesus Christ our Lord. Amen."

And while the pathos of that noble supplication is still fresh in your hearts and minds, let me close in words of ancient hope and tender cadence—"We bless Thy Holy Name for all Thy servants departed this life in Thy faith and fear; beseeching Thee to give us grace so to follow their good examples that with them we may be made partakers of Thine everlasting kingdom."

OBITUARY.—SIR E. B. COGHILL.—LIGHT loses a subscriber of several years' standing by the death, at the age of 68, of Sir Eerton Bushe Coghill, fifth baronet, of Glen Barraghane, Skibbereen. His father, Sir James Coghill, who passed away in 1905, and his father's brother, the late Colonel Coghill, C.B., were both convinced Spiritualists and old members of the London Spiritualist Alliance.

SIR OLIVER LODGE AND THE ETHER.

In its issue of the 13th inst., "Nature" made the following allusions to Sir Oliver Lodge's recent address to the Glasgow Society for Psychical Research:—

"Following Bergson's theory that memory is a purely spiritual fact which does not depend on the brain for its existence, but requires the intervention of the brain for its expression, and that mind generally, though itself psychical and not physical, needs and uses matter as its instrument, he argued that if mind when dissociated from matter continues to exist, it can only be that there is something else which can perform the function of matter and serve as its instrument. For himself he has told us he is convinced that disembodied spirit personalities do exist in fact, and therefore for him it would seem the ether is a necessary postulate. His acceptance of the principle of relativity does not apparently in the least affect his belief in the real physical existence of the ether; it seems only to have added a few more negative qualities to that exceedingly elusive stuff and made its residual positive reality more than ever difficult to imagine. Still, perhaps the new society may succeed where Michelson and Morley failed, for psychical research, as Sir Oliver conceives it, is purely and essentially physical research, however suspect to some of us its methods may appear."

PUBLIC DEBATE AT ST. ALBANS.

"Is Spiritualism a Delusion?" formed the subject of a spirited debate before the members of the St. Albans Literary and Debating Society on Friday, October 14th, Mr. Frank Beal taking the affirmative and Mr. Horace Leaf the negative. Mr. Beal opened in a speech of twenty-five minutes duration, and Mr. Leaf followed for a similar period. Then the members and visitors, in speeches confined to five minutes each, gave their views, after which the opener and respondent had fifteen minutes each. The utmost good feeling prevailed during the debate. The Rev. H. W. Taylor made a very efficient chairman.

Mr. Beal said that Spiritualism had many ramifications, but he proposed to limit himself to one particular phase which alleged that men had succeeded in establishing communication between the living and the dead, communication both oral and visual. His propositions were, first that such communication had never been made; second, that it would never be established; and third, that if it could be established it would be detrimental to the welfare of the living. Spiritualism he described as the most ancient of delusions. In amplifying his theme the opener brought forward the most ancient and hoary objections. He was not going to believe because Sir Oliver Lodge said certain things. He could bring forward the names of many other eminent scientists who did not believe. If communication were a fact, why did we not get in touch with the spirits of the illustrious dead? Spiritualism failed to pass the test of all true science—it did not confer any benefit on humanity. He sincerely doubted if the alleged craving for messages from the dead really existed. This, with more to the same effect, made up Mr. Beal's case.

Naturally, Mr. Horace Leaf had an easy task in meeting the arguments of such an opponent. He pointed out in the course of his speech what Spiritualism stood for, that it claimed that we had evidence that there existed around us a world which ordinarily was invisible to us. The denizens of that world invaded our world, we did not invade theirs. Supernormal happenings, he said, did not necessarily prove the existence of another world. Mr. Leaf created a very good impression on the audience, and his remarks were frequently applauded.

Mr. Leslie Curnow, in a brief speech, at the invitation of the chairman, replied to some criticism of the Rev. G. Vale Owen made by the opener. He asked his hearers to try to discover for themselves whether what the Spiritualists claimed were, as they said, facts. That was the first step. Afterwards they could consider their bearing on life and conduct. Such a discussion as they were having that night would not convince anyone, but he hoped that what had been said might lead a few, at least, to decide to look into the subject for themselves.

On the question being put to the vote, there was a majority in favour of the opener. A large number of those present, however, were not members of the Society, and were thus unable to vote.

GUIDANCE FOR INQUIRERS.

Amongst the books helpful to those at the beginning of their investigation into the reality of human survival we can strongly commend Miss H. A. Dallas's "Objections to Spiritualism Answered." It deals with the Preliminary Difficulties, the Causes of Confusion, Impersonating Spirits and Frauds, and many other matters on which the inquirer should be informed before commencing his quest. The book is published by G. Bell and Sons, and is to be obtained at LIGHT Office (price 2/-, or 2/3 post free).

THE CHURCH AND THE RESURRECTION.

A Scottish Minister writes:—

One of the most interesting "signs of the times" to me, as a preacher, is the great interest which so many people take in the subject of Spiritualism. Especially is this interest to be found where the late war has claimed its toll of young men—who passed hence in their endeavour to make the world safe for righteousness and truth. It is significant that at funeral services I have conducted anxious enquiry as to my belief has been made. I have been asked such questions as "Do you believe in the Resurrection Day, when soul and body shall be united?" or "Do you believe that the question of living again after bodily death is wrapt in holy mystery—no sign having been given from the Deathless Land as to the fate and mode of life of the departed?" In answering these enquiries I have frankly told the bereaved that for me "death had lost its sting" for the Resurrection of their beloved was at death. This may sound familiar to your readers, and they may attach no significance to it, but I would ask them to remember that countless thousands of professing Christians, especially in Scotland, have been nurtured on a theology as complete and defined as the problems of Euclid, and that Eschatological questions have not had the same prominence given them in the pulpit as the much discussed questions of Sin and Atonement. To endeavour to bring home the truth of Spiritualism in the pulpit one has to remember these facts, and in consequence it is only by a practical knowledge of the subject of Spiritualism can one enter fully into its salient points and bring out the great truths which it not only discloses as facts, but which amply corroborate the Bible narratives of the Old and New Testament.

After fourteen years of practical experience in Spiritualistic phenomena, myself having the gifts of clairaudience and clairvoyance, it is of great service to me to be able to say, not "I believe," but "I know." Alas, so many ministers are content to listen to accounts of and even to witness phenomena without having any real desire to know the truth, whether it be of God or not.

I have heard of an eminent Divine entertaining his fellow ministers in a smoke room of a certain place with humorous recital of what he witnessed at certain circles he attended, ostensibly with the view to know the truth, subconsciously to disbelieve even though one rose from the

dead. This spirit of a *priori* condemnation is the lies at the heart of all enquiry as to the truth of spiritual return. It is strange how these learned Divines will believe, say, in the Acts of the Apostles, but will wriggle out of any such like phenomena being genuine to-day. Hallucination, demonism, and any other 'ism they will seek refuge in rather than admit the facts. Such is the attitude of the biased and prejudiced against anything that upsets their preconceived notions of what they think ought to be. Still, it is a good sign that there are some within the Church who seek patiently the truth, and it is to them that the congregations of the future will turn for spiritual enlightenment. There is no weapon I know of so powerful as the truth of Spiritualism, for it not only upholds Jesus Christ but explains Him. It substantiates the Apostles' psychic experiences, and, above all, it helps to alleviate the fear of death.

Finally, it is only when death has entered the house that its sting is felt, and only to them of the household of faith and knowledge is the fundamental truth revealed that death is not death, but life. "I am the Resurrection and the Life"—not in the future, but in the ever present Now.

It is for the future we who know the truth fight. The world in one sense is a vast grave, in which day by day countless thousands are laid, never, so far as their mortal bodies are concerned, to rise again; and only the glorious gospel of Christ, with its practical and sustained proof of the life after death, can save the world from materialism and spiritual decay.

Much there is we should like to see abolished in the Churches and in Spiritualistic circles—the money element, the phenomena-hunter, the bigot, these are to be found in all walks of life—but with the coming of the fuller demonstration of the Spirit, I believe that, in time, conditions will become so favourable, through the new mental and spiritual attitude of humanity, that communication between the two different states of life, the Seen and Unseen, will be as real and as common as in the days of the Apostles—as common as our intercourse with America, and that the world, instead of being an empty grave, will be even as the upper room of Jerusalem, hearing the words, "Receive ye the Holy Ghost."

I see no hope for the Churches in the future until they readjust their theological tenets and come into line with the principles of Christ's Gospel and the facts of Christ's promise, "Greater works shall ye do." God grant that

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her ministers may all become mediums—mediums not only of ecclesiastical knowledge, but of the spirit world, willing to be used by the inspiration and guidance of those who, having put off the mortal for the immortal, can bring back to the world, through their instrumentality, the knowledge and confirmation of man's eternal destiny. Until the whole Church—ministers, elders, members and adherents—realise that the Church stands for individual immortality, they will be lost in a maze of pious hopes, wavering fears, and doubting facts, but when the last volley of ecclesiastical and scientific criticism has been silenced by the overwhelming fire from the guns on "the other side," the truth of Christ's words and the solution of the world's agony will be found in the message that He gave to the world nearly two thousand years ago when He declared that He was and is the Resurrection and the Life.

SOME NOTES ON THE KILNER AURA.

By J. BARKER SMITH, L.R.C.P.

It seems twenty years ago since I saw at a publisher's a book on the aura by Dr. Kilner, and with the book were coloured screens. About this time the book was reviewed by one of our medical journals, but scarcely taken seriously. Afterwards, perhaps ten years ago, I saw the aura at Dr. Kilner's house, the demonstration was given to me and another medical man, a nude "model" being secured for the occasion. We looked through glasses provided by Dr. Kilner and we both were satisfied that we had seen the aura. I saw a haze like the attenuated steam from a kettle spout just before the water boils, extending parallel down the arm about an inch deep, and some faint sparklets at right angles to the aura. I asked Dr. Kilner whether what I saw was the aura, and he answered me affirmatively. He then asked the lady to send out the aura from the fingers, and at will she sent it out about a foot; she was next asked to give colour to the aura sent out from the fingers, and at will the aura took on a nuance of blue, and then a nuance of red. The same colorations were determined in the armpit of the extended arm. Dr. Kilner then called attention to the aura between his own fingers when his hands were approximated at the finger tips.

I noticed that the aura was *cohesive*; its significance only struck me recently. In the summer of 1919, a year before his death, Dr. Kilner again, having removed from Ladbroke Grove to Bury St. Edmunds, showed me and another medical friend the aura from a nude "model." We were both convinced of the reality of the aura. In passing his finger around the loin aura, I was silently gratified to find that it passed along the same contour which I was observing. At my first visit to Dr. Kilner I asked him how long the eyes retained the power of seeing the aura; he replied that it was uncertain, from an hour to a lifetime. I asked what happened, and he told me it was apparently a disturbance of the colour focus. I have since found "what happens," a very important question which concerns the eyes of the observer, the validity of the aura inspected, and future diagnosis and therapy. I obtained some glasses at the office of *LIGHT* for myself and my doctor friend, urging him to inspect his abdominal aura, as he had been suffering from duodenal ulcer. He and a friend were quite successful in seeing the aura by first looking through those glasses. I, too, was successful, but anxious to investigate how far other blue colours would serve my purpose in an emergency, I used a stock bottle of Fehling's alkaline solution of copper for sugar testing, with this result that, after a fortnight, a blue tint seems to come readily, marking the contours of people and animals, and a nuance of blue is seen by me in the eye itself. The consequence is that I am left to differentiate that which is from that which is *not* the aura; and this is difficult and important. According to the light and often through the clothes, regulated also by distance, I see too distinctly the apparent aura. A Swedish friend of mine, the Rev. Uno Almgren, informed me a few days ago that a Swedish scientist had succeeded in photographing the aura. As regards the interesting remarks made by Mr. Whately Smith (*LIGHT*, page 647) I think for two reasons we must be careful in reasoning about the source of the aura. In Dr. Kilner's book, mentioned in the footnote of page just given, he gives hipjoint disease as modifying the aura (page 222). Again, in the twilight, without any preparation of the eyes at all, I have seen the whole skull as it were luminous, the flesh, as in Röntgen rays, diaphanous. I have just called attention in "The Medical Press and Circular" of October 5th, to a phenomenon which is associated with the aura and which requires elucidation. When able to see the aura, view the band of aura between the two thumbs, or make a sort of V aperture with the knuckles of the two thumbs; look intently into this aura in subdued light, and myriads of small glistening particles will be seen darting about as we see the radio-activity of collosol substances under the microscope. Some of these must be the granules in the humours of our eyes reflected by the background of the aura, some may be dust in fine division, others may be formed from the nebulous aura, as worlds are. However, they need elucidation.

ARE THE DEAD ALIVE?

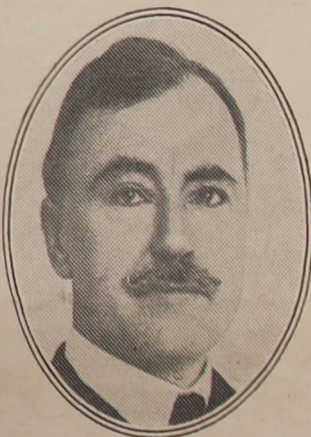
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PSYCHIC PHOTOGRAPHY.

To the Editor of LIGHT.

SIR,—May I be allowed a corner of your space in which to reply to your criticisms which appeared in LIGHT, September the 17th, 1921, page 604, of my remarks in the "Journal of the American S.P.R." The first point is the question of the "smudges," which I say have been recognised by devout Spiritualists. I suppose I have seen as many of Mr. Hope's pictures as most other investigators, and I cannot say I remember one single example in which there was a recognisable face which was not obviously an almost exact replica of a photograph or picture. The secret of this recognition is due to two main causes. Firstly, the influence of the mind's eye which reads into a face what is not there; and secondly, to the foolish method of being satisfied with unanalysed total effects, and not with a careful analysis of each independent feature.

Let a dozen of Mr. Hope's best effects be compared by an expert with the photographs of people they are supposed to represent, and let us await the result. I do not pretend to be able to judge. All I can say is that I cannot see any resemblance whatever in many of the photographs that have been submitted to me as examples of perfect likenesses. I quite agree that it is very difficult to believe that hundreds of people have been hoodwinked by the modern spirit-photographer, but it is also very difficult to believe that numbers of intelligent people are hoodwinked every year by P. L. O. Keeler's slate writings, which are done in full light, right under the sitter's nose. Such, however, is the case. I do not say for one moment that Mr. Hope and Mrs. Deane are frauds. All I ask is that their powers shall be tested by the English S.P.R. as well as by other societies. What Mr. Whately Smith or I think does not matter at all. But it is foolish to accuse critics of lack of experience, as Mr. Roberts does in the same issue of LIGHT (page 606), when experiments are denied to those very critics. Nor is it good sense to deny the S.P.R. opportunities for investigation when a favourable verdict would be forthcoming without a shadow of doubt if Mr. Hope were genuine, and if conditions were suitable for the experiments.

I have never assumed, as you suggest, that it is necessary to be a devout Spiritualist to believe in psychic photography. It is merely a question of good evidence, but that evidence has yet, in my opinion, to be forthcoming. It ought not to be surprising that the existing evidence is not seriously considered. Take, for example, the famous Rose psychograph. I do not know who wrote the article on it in LIGHT on October 20th, 1920. All I do know is that in the transcription of the psychograph there are over *one dozen* errors! That is to say, that the so-called investigator is incapable of even *copying* a message when he has it in front of him in black and white. How much more capable is he, then, of observing a series of complicated movements in a "spiritual atmosphere"? It is a curious coincidence that in a recent volume on Slate Writings, the author, who also assures us of the impossibility of fraud, is likewise incapable of copying the writings on his own slate, photographs of which he includes in his book.

Yours, etc.,

ERIC J. DINGWALL,

Department of Physical Phenomena.

The American Institute for Scientific Research,
Section B,American Society for Psychical Research,
44, East 23rd Street, New York.
September 30th, 1921.

THE BRITISH COLLEGE OF PSYCHIC SCIENCE.

One of the periodical visits of the Crewe Circle has just been completed at the College. The results, mostly with complete strangers, have been clearer perhaps than on any former visit, and several very remarkable recognitions have been made and verified by comparison with existing photographs. Two professional photographers have been present on different occasions; they have carried through the process completely for themselves in the presence of the mediums, and have expressed themselves as being perfectly satisfied with the method. Their amazement on seeing the "extra" spring up under the developer has been noteworthy.

The new lectures by Mr. Bligh Bond on "The Message of the Scripts" have been delightful. On Tuesday, the 11th inst., he dealt with the new messages relating to Glastonbury received last August. "Only through your love for that which we also loved can we converse with you, and only when you love and your desires are very great can we with sacrifice and striving collect and together speak with you." So says wise old Johannes in the Script, and it remains true for all who would wisely communicate with the Unseen.

ERRATUM.—A confusing misprint occurs in the second column of Mr. Wood's article on "Vale Owen and Swedenborg" in LIGHT of the 8th. (page 650). In the second sentence of the paragraph beginning "Needless to say," the words "he got" should read "we get"—the "we," of course, referring to the readers of the Vale Owen script.

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Your rose has climbed the garden wall to greet the morning sun."—E. P. P.

QUESTIONS AND ANSWERS.

Conducted by H. W. Engholm, Editor of the Vale Owen Scripts.

Our readers are asked to write us on all questions relating to Psychic and Spiritual Matters, Phenomena, &c., in fact, everything within the range of our subject on which they require an authoritative reply. Every week answers will appear on this page.

We do not hold ourselves responsible for manuscripts or photographs unless sent to us in registered envelope, and all communications requiring a personal answer must be accompanied by a stamped, addressed envelope for reply.

PRACTICE AND THEORY IN PSYCHIC RESEARCH.

V. P.—We agree with you that theory in itself is generally insufficient; but, in every kind of work, involving the need of understanding the principles in operation, a sound theoretical training is essential in addition to the practical experience. A man who knows only the practical side of his avocation can never rise to that full understanding of it necessary if he is to take a high position in the direction of his business. It is soon apt to become for him mere mechanical task-work. That is why we so strongly urge that all who investigate Spiritualism shall make themselves acquainted with its literature. Even if the inquiry stops there, the student is in a much better position than the person who, knowing nothing of the subject, becomes acquainted at firsthand with the phenomenal evidences, and who, although he can speak with assurance concerning them, is unable to deal with the nature of the forces at work or to account for the perplexing experiences which sometimes arise. Many people find it unnecessary to go into the practical side of the matter at all. They find the testimonies of those who have investigated sufficient for their purpose, just as they would in regard to scientific discoveries. They accept these as a matter of course, and do not demand that they shall have demonstrations of each discovered fact before they will believe.

HYPNOTISM AND THE WILL.

H. W. H.—That a hypnotic subject is under the absolute control of the operator is not true. Many things in hypnotic experiments have proved this. The subject may be influenced to do many things disagreeable to him personally, but there is always a point, dependent on the character of the subject, beyond which he will not pass. If he is honest he will not consent to commit an actual theft. If he is humane he will not be influenced to cruelty. In other words, the will of the subject does not cease to operate in the hypnotic trance. Examples of this could be quoted if necessary. As to the dangers of hypnotism, these arise generally from the same causes of danger which reside in everything else—excess and abuse. Thus, excessive use of one subject may bring about a weakening of his will. It is well to remember that there is a good deal of hypnotism in everyday life as seen in the countless examples of the influence of a strong will over the weaker ones. True, it is not called hypnotism, but in principle it is practically the same process as that employed in hypnotism proper. The

chief difference is that in the one case we have a general operation of mental forces, and in the other a special and deliberate one.

LIGHT IN THE SPIRITUAL WORLD.

"EARNEST SEEKER."—Your question prompts us to remark that there is a clear distinction between physical light and that which is described as light in supermundane conditions. It seems that what it is a figure of speech in this world to call light—as, for instance, mental illumination or spiritual radiance—becomes to the spirit very much what the physical form of it is to us on earth. Then there is a psychical form of light, and we observe that spirit communicators find earthly darkness no obstacle to them. They are unaware of it, being in another condition of life governed by other laws. None the less they live in a world as objective to them as this world is to us, except that they only see so much of it as their degree of spiritual consciousness allows. That, of course, is the same here, but in a much lower degree. To the poet and the peasant a sunny day on earth is about equally bright. But there is a wide difference in what they make of it. The sage may be made happy by the light and beauty about him. The peasant may be more or less unconscious of it, and find it a dull world. But the light is the same for each. The difference is simply in the man. That, in a shadowy way, we think, gives us some idea of this question of light in the spiritual world.

SPIRITS AS SPECTATORS OF EARTH LIFE.

THYRZA MAYFIELD.—"Do the dead know our sorrows?" Sometimes, not always. It depends on the nature and circumstances of the spirits concerned. Some are too dazed by their experience, when, morally and spiritually undeveloped, they pass into a world of which they have been told nothing or concerning which they have been utterly misled by false teaching, to feel much concern about anything but their own condition. This state is, of course, outgrown in time, but as regards the majority of spirits there is little doubt that even if they do not form part of the "great cloud of witnesses" they are still interested in the welfare of those they have left behind. Those of them who are not wise enough to understand the true meaning of earth-experience are no doubt distressed by the sufferings of their friends in the body. But as we have heard it said, most of them are sensible enough to realise that the earth experience is relatively a very brief one, and are consoled by the reflection that in a few years at most there will come emancipation and reunion with those from whom they have been temporarily separated.

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ANSWERS TO CORRESPONDENTS.

M. S.—The mystical side of numbers has a fascination for some, although it is not always possible to work out the principles of the subject closely, and state them as demonstrated facts in the small affairs of life. We will deal with the matter briefly in Notes.

F. R. MELTON.—A valuable and suggestive article. We fully agree with your remark about "educated ignorance." A great need of to-day is the simplification of much which has been obscured by wrong thinking and further "obfuscated" by an artificial jargon of words.

P. B. B.—We have written to the reverend gentleman as you suggest. Thank you. His statement that Spiritualism is anti-Christian is impossible to reconcile with the facts. Large numbers of Church people are followers of the movement, seeing how great a message it has for the Church.

G. C.—Yes, but in our experience a good many descriptions given by clairvoyants but unrecognised at the time, are afterwards remembered and identified, although the medium very rarely hears of it. We have seen it over and over again. Some people have very short memories.

LILLIAN WHITING.—Your letter conveys welcome tidings, and we are announcing your approaching visit to Europe. Alfred Korzybski's "Manhood of Humanity" seems to carry an important message of practical service to humanity judging by the notices you send. We have not yet seen the book.

G. D. N. (Nebraska).—Thank you. You will see we have used the cutting.

O. L. B.—We suggest "Meditations and Maunderings." They are very mixed in quality.

J. H. SHARPE.—We have your letter. We should like to see a copy of the false-song to which you refer.

C. S. CARTER.—Many thanks. It was an interesting episode in the life of Mr. Benjamin Harrison, but hardly important enough to publish.

W. A. GOULD.—Thank you for the cutting, to which we will refer if space permits.

SUNDAY'S SOCIETY MEETINGS.

These notices are confined to announcements of meetings on the coming Sunday, with the addition only of other engagements in the same week. They are charged at the rate of 1s. for two lines (including the name of the society) and 6d. for every additional line.

Lewisham.—Limes Hall, Limes Grove.—11.15, public circle; 6.30, Mr. R. Boddington. Wednesday, 8, lecture by Rev. Drayton Thomas.

Croydon.—Harewood Hall, 96, High-street.—11, Mr. Percy Scholey; 6.30, Mr. H. Ernest Hunt.

Brighton.—Athenaeum Hall.—11.15 and 7, Mr. G. R. Symons; 3, Lyceum. Monday, 8, healing. Wednesday, 8, Mrs. Curry.

Shepherd's Bush.—73, Becklow-road.—11, public circle; 7, Mrs. Bloodworth. Thursday, 8, Mr. and Mrs. Muspratt.

Holloway.—Grovedale Hall, Grovedale-road (near Highgate Tube Station).—11, Mr. W. North, address and clairvoyance; 3, Lyceum (Mr. Drinkwater); 7, Mr. P. Smyth. Monday, 8, public circle (members only). Wednesday, 8, Mr. Maunder, floral readings. Thursday, lantern lecture by Mr. H. J. Osborn, "Picture Marvels from the Spirit World." Friday, 8, free healing class. Saturday, 29th, whist drive in aid of Building Fund.

Peckham.—Lausanne-road.—7, Mr. and Mrs. Brownjohn, address and clairvoyance. Thursday, 8.15, public meeting.

St. John's Spiritual Mission, Woodberry Grove, North Finchley (opposite tram depot).—7, Mrs. Podmore. Wednesday, 8, Dr. W. J. Vanstone.

CROYDON.—The Church of the Spirit, Croydon, held its Harvest Festival on the 16th inst. Mr. Percy Scholey spoke in the morning upon the "Eternal Promise," and in the evening upon the "Spirit of the Harvest." The hall, which had been beautifully decorated by an earnest band of workers, led by Mrs. Scholey, the minister's wife, was well filled on both occasions, and the collections for the day were a record. Part was given to the Croydon out of work ex-soldiers and sailors, and part to the sick of the Church and the Croydon Infirmary.

"TELEPATHIC MUSIC."—At the Savoy Hotel, on Monday last, Mercedes and Mlle. Stantone gave to the members of the Press and several persons prominent in Psychical Research, a demonstration of what are claimed to be telepathic powers. Seated at the piano, blindfolded, and with her back to the spectators, Mlle. Stantone played various pieces of music indicated by members of the audience, who wrote down their selections and handed them to Mercedes, who stood among the audience. There was no appearance of the use of any code and indeed, in one case, a clergyman present, the Rev. St. John Mildmay, was found to have the power of influencing the performer, who played a few bars from an opera, a particular passage in which was selected mentally by him without the knowledge of Mercedes. The demonstration was given as a preliminary to the appearance of the performers at the Victoria Palace.

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A PSYCHIC TELEPHONE DESCRIBED

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LIGHT



A JOURNAL OF SPIRITUAL
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LIGHT

A JOURNAL OF
SPIRITUAL PROGRESS & PSYCHICAL RESEARCH

"LIGHT! MORE LIGHT!"—Goethe.

"WHATSOEVER DOETH MAKE MANIFEST IS LIGHT!"—Paul.

No. 2,129.—VOL. XLI. [Registered as] SATURDAY, OCTOBER 29, 1921. [a Newspaper] PRICE FOURPENCE.

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NOTES BY THE WAY.

Lilies and jasmines surge up on the crest of the waves of light.

—RABINDRANATH TAGORE.

During a very long and crowded experience of life both within and without the ranks of Spiritualism and Psychical Research, we had sometimes wondered whether the amount of nonsense uttered or published by the incredulous critic of those subjects did not far exceed the nonsense given out by the more credulous section of believers. Certainly there have been torrents of trash on both sides, the result generally of an incapacity to think clearly, and of a rash desire to generalise largely from a few instances. But the sifting process which has been going on during the last few years has had a marked effect on the general situation. The issues have become much clearer. Indeed, a peculiar position has arisen. We have witnessed recently the spectacle of so-called Psychical Researchers clinging obstinately to the foolish explanation of fraud, while hostile Rationalists have begun to admit that the explanation of trickery has been overdone.

We are already beginning to wonder whether this topsy-turvy state of things may not in the end eventuate in the Rationalist giving a lead to a certain type of Psychical Researcher, ill-informed, perverse, obstinate. It would be quite natural, for some of our Rationalistic critics are much clearer-headed men than those who, posing as investigators and adherents of our subject, are perpetually raising theoretical difficulties and objections. They have carried the explanation of "fraud" to a point when even the materialist himself has become as weary as the biologist in the story who it was said took a boat and put to sea in order to escape hearing any more about "the organism and its environment"! We are dealing with a multitude of facts, attested by witnesses of repute, and all confirming and amplifying a vast volume of testimony given by the Spiritualists of the past, whose good faith and veracity are thereby vindicated. We hear the facts denied, but our withers are unwrung. We see them laughed at—and the sound is as "the crackling of

thorns under a pot." But those laugh longest who laugh last, and we do not think it will be the opponents of Spiritualism who will have the last of the laughing.

We have been favoured with a copy of the "R. P. A. Annual" in which attention is directed to a story, "The Perils of Spiritualism," which it appears is founded on fact. This tale, from the pen of Mr. David C. Roose, is concerned with the career of one Bobbie West, who is depicted as an amiable idiot who "would witness the simplest feat of legerdemain with the naïve wonder of a child." He seems to have spent most of his career in a Government department, which is not without its significance. Mr. Bobbie West took up Spiritualism with ardour, and apparently believed everything he heard or read on the subject—he was that kind of man—and finally came to a dreadful end, seeing ghosts everywhere. We have to give the story in a few words. It covers several pages of the Annual, and is doubtless published as a solemn warning. It comes strangely from a body of persons who are never tired of poking ridicule at the missionary efforts of those religious zealots who circulate tracts describing in lurid fashion the horrible deaths of "infidels." As the article is marked for our attention, we suppose we are expected to say something about it. It is a quite easy task.

In the first place, let us say we came recently into touch with the case of a rather distinguished man of science whose life was clouded and whose death was made a gloomy horror by his Rationalistic belief that death meant extinction. He feared death so much that he could not talk of it without distress. We might write up the case as a little sketch "founded on fact" and call it "The Perils of Rationalism." Of course we should never think of doing so, because, without being rationalistic, we try to be rational. It is not rational to use cases of this kind as arguments in questions which can only be settled by the use of reason. Otherwise a case of religious mania might form the text of an article on "The Perils of Religion," the suicide of an abandoned wife furnish forth material for a story anent "The Perils of Marriage," or a death from over-eating point the moral to a sketch concerning "The Dangers of the Dinner Table." It was Mark Twain who wrote of "those deadly beds" in which so many people died. If Rationalism is reduced to this sort of thing it must be running to seed. We note on the page preceding the story the following sentences:—

Religion rejects new ideas because they are "contrary to Scripture." Rationalism has no Scripture, and is therefore hampered by no such ridiculous scruples.

No? But is there not a kind of "Scripture" to which the Rationalist himself conforms when rejecting "new ideas"—a kind of "Scripture" that keeps him moving for ever in a circle—the same circle in which we watched him circumvolving thirty years ago?

"They live too far above, that I should look
So far below to find them; let me think
That rather they are visiting my grave
Called Life here—undeveloped yet to Life."
—SOUTHWELL.

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THE PROGRESSION OF MARMADUKE.

Being sketches of his life, and some writings given by him after his passing to the spirit-world. Given through the hand of Flora More.

(Continued from page 679.)

THROUGH A.'s HAND. (July 31st, 1914.)

"It is with great pleasure that I find myself allowed to continue my history. Naturally it is but a brief sketch, and any amount of difficulties have to be surmounted. Still, no difficulty need be insurmountable. Now you must not think that my upward path was from this time easy. Indeed, it seemed to me it was full of obstacles; for all my mind was filled with eagerness to make up for a mis-spent life, and to advance morally and spiritually. Old habits are as hard to break through in the spirit-world as on the earth-sphere. The only difference I found was this: on the earth plane I was perfectly indifferent to morality—it was *non est* for me; but here in the spirit-world I awakened to the fact that I was reaping a whirlwind, and such was the enlightenment that I was simply swallowed up by remorse and for a weary time could not shake off the chain of my iniquities. The fact of being forgiven did not make me any the happier, but rather the fire of remorse was fed to burn more actively, and my sufferings were great, but no greater than I deserved, for I knew when I sinned I was breaking *The Law*.

"So active was this hell-fire that I was literally forced to flee from myself, and this I did through the compassionate love of my friend, who besought me to try to help others, to bring the Light home to them; and to dwell continually on my own short-comings and bemoan them was not the right attitude. Rather should I face the present with the knowledge bought by suffering, and turn that knowledge to good account until the good outweighed the evil. And this *could* be, he said, for though the past might have borne a grievous record, the present might be such that its brightness could not only hide the miserable past, but expunge it.

"It was as my dear friend had said. I found that by humbly waiting, ready to help others, the opportunities came thick and fast, and as my spirit became compassionate and helpful towards suffering in others, so the sting of my remorse was rendered less active, though it always acted as a goad if I ever hesitated to help another. So much had I been forgiven that I used to marvel at the repentance of others for not a third of *my* record! But everything that is against right-doing is sin, be it great or small, and I am more than certain the greatest sin is that of selfishness—this is the root of all evil; at least I think so, knowing from personal experience how, from my youth upwards, it rendered me callous to the sufferings of others where my own wishes were concerned.

"How complex is man! Music and nature at one time appealing to the God within; discord and animal emotions feeding the devil within! The mind is a battlefield, attacked on all sides, it would appear, and wretchedly equipped to play a good part—ancestry, that bane and curse, stamped on a poor puny infant, swathed in purple and fine linen; the weight of a coronet hanging by a thread over that sleeping form; in later years proving a veritable crown of thorns, with the sins of the fathers attached to it, and spreading roots in all directions, so that when the infant becomes a youth he is fast bound with the sins and trespasses of past ages, and 'needs must' when the devil of ancestry and circumstances drives! Believe me, the rich man's child and the prison slum-child, there's not much to choose between them—they are both in the grip of a spiritual law; the law by which the sins of the fathers are visited on the children; only *one* hides the flame burning within for the sake of caste; the other is at war with society, and lets the flame escape, naked and bare!

"What a mystery is life; the whole scheme a bewilderment! I am told this is not so to those who have attained the Heights, and their message to all such ignoramuses as myself is this: 'War against evil by living rightly. Right living is the way to the knowledge of good and evil, and directly that knowledge is gained, Divine Wisdom reflects in the mind a solution of many unsolved problems, and the plan of life, instead of appearing disorganised, proves to be a masterpiece of wonderful organisation, pressing ever towards perfection.' It was comforting and re-assuring to hear this, for at present, when I see the gross injustice and cruelty meted out to both men and animals, I cannot say: 'God's in His Heaven, all's right with the world.' Far from it: all's *wrong* with the world, and will be until sinners

like myself grip hold of the knowledge that not only Omnipotence in the Heavens, but on Earth as well. I have not yet got a firm hold of this knowledge, and the amazing mercy shown here astounds, bewilders, and perplexes me.

"My friend tells me I am arguing from surface values only—that beneath the outward appearance runs a deep under-current of circumstance—force, acting in collusion with heredity and environment. Well, that's what I inferred originally, but it seems to me that this knowledge should be an incentive to fight against adverse conditions. My friend again explains: 'The *will* has become perverted, for "as the twig is bent, the tree's inclined," and omnipotence judges a man not by the surface, but sees the deep under-current of circumstances that have all gone to build up his character.' If that is so, where does man's responsibility come in? My friend again answers: 'In letting slide the golden opportunities that have been within his grasp. No will becomes perverted all at once; it means a gradual deterioration; and where a soul is responsible is in being deaf to the moral persuasiveness of good, and clinging to evil. No one is accountable for an ancestor's backslidings, but knowing of them and not turning his knowledge to good account, he makes himself part of that ancestry by repeating "the sins of the fathers." As the right spirit grows, so the power of resisting evil increases and develops in us.'

"I feel you want me to tell you more of my personal history. Had I no relatives? It seems to me their name was Legion. Do you know a man's soul can be murdered by his relatives? Do I grieve you by this bitterness? I am sorry, and *should* be, for I have a man's best friend here in my dear mother; so do not think of me longer as friendless, but as a brother learning to walk on the cliffs and not scramble on the rocks: holding a mother's hand, and sunning himself in a loving companionship that has much more in common than when on earth.

"Your devoted brother, MARMADUKE."

NOTE BY MISS FLORA MORE.

This is the end of the writing through A., who found she had not the time for continuing the communications, and by mutual consent it was arranged they should now be taken up by myself, through whose hand all that follows was given. Marmaduke's greetings and farewells at the commencement and end of all the writings are omitted for the sake of brevity. Each paper is signed "Your grateful brother, Marmaduke."

"October 10th, 1915.

"When last I wrote I was philosophising over the difficulties of getting into touch with the conditions in the spirit world, and was saying that all repentance seems futile as long as it is only repentance, and does not grow to *deeds*. I began by helping those whom I saw immediately around me; then little by little I was introduced to a wider sphere, and for some time I have been allowed to go on the battlefield and accompany the spirits who pass over to their new home. That brings me to the effect such work has on oneself. At first there is repugnance: the dreadful sights are distasteful and very often, too, one cannot make the 'dead' realise that they are so, but if one perseveres one gradually reaches the higher plane of real service. I think I have arrived at that now, and so I am hoping I shall be allowed to write my experiences more fully as we get better *en rapport* together.

"The human mind seems composed of various portions capable of responding to different emotions, all distinct and separate, and some even contradictory. Therefore, when one passes over and sees one's mind laid bare before everyone for all to read, one is appalled at what it has contained in earth life. It is like the map of the world with civilisation elbowing its way through savagery and jostling aside other countries still in darkness. I thought I was a cultured man till I came over here. Then I saw that culture, as I had deemed it, was merely habit, impressed on one from the earliest childhood. A cultured man (so called) can often be the greatest savage, and this I was, so now you will be prepared for any revelations I may make concerning myself. Thank God I see now where I have failed, and I hope to be allowed to atone in the eternity to which I now look forward."

(To be continued.)

THE TESTIMONY OF WILLIAM HOWITT.

The names of William and Mary Howitt in English literature are "familiar in our mouths as household words." The connection of William Howitt with Spiritualism is not so well-known, and we therefore give the following testimony from him written as long ago as 1862, when as author and editor, he was a well-known figure in literary circles:—

Whilst others speculate about odic force and an action on the brain, we cut the matter short and say, "There stand the spirits themselves, seen, heard, felt, and conversed with."

More than six years ago I began to examine the phenomena of Spiritualism. I did not go to paid or even public mediums. I sat down at my own table with members of my own family, or with friends, persons of high character, and serious as myself in the inquiry. I saw tables move, rock to and fro, and raised repeatedly into the air.

I heard the raps (sometimes a hundred at once) in every imaginable part of the table, in all keys, and of various degrees of loudness. I examined the phenomena thoroughly. Silly but playful spirits came frequently. I heard accordions play wonderful music as they were held in one hand, often by a person who could not play at all. I heard and saw handbells carried about the room in the air; put first into one person's hand, and then into another's; taken away again by a strong pull, though you could not see the hand touching them. I saw dining and drawing room tables of great weight, not only raised in the air, but when placed in a particular direction, perseveringly remove themselves, and place themselves quite differently. I saw other tables answer questions, as they were suspended in the air, by moving up and down with a marvellous softness. I heard, sometimes, blows, apparently enough to split the table, when no one could have struck them without observation; and I breathed perfumes the most delicate. I saw light stream from the fingers of persons, or while mesmerising someone. As for communications professedly from spirits, they were of daily occurrence, and often something wonderful. Our previous theological opinions were resisted and condemned when I and my wife were alone.

Many persons whom we know, draw, paint, or write under spiritual agency, and without any effort or action of their minds whatever; some of them even having never learned to draw. I wrote a whole volume without any action of my own mind; the process being purely mechanical on my part. A series of drawings in circles, filled up with patterns, every one different from the other, were given through my hand—one each evening. The circles were struck off as correctly as Giotto, or a pair of compasses, could have done them; yet they were simply made with a pencil. Artists who saw them were astonished, and, as is generally the case in such matters, suggested that some new faculty was developed in me; when, lo! the power was entirely taken away, as if to show that it did not belong to me. The drawings, however, remain; but I could not copy one of them in the same way if my life depended on it. A member of my family drew very extraordinary and beautiful things, often with written explanations, but exactly in the same mechanical, involuntary manner. In fact, most of these drawings are accompanied by explanations spiritually given, showing that every line is full of meaning.

I may add that I have never visited paid mediums, but I have seen most of the phenomena exhibited through Mr. Home, Mr. Squire, and others. I have seen spirit-hands moving about; I have felt them again and again. I have seen writing done by spirits when I laid a pencil and paper in the middle of the floor, and very good sense, too. I have heard things announced as about to come to pass, and they have come to pass, though appearing very improbable at the moment. I have seen persons often, in clairvoyant trances, entering into communication with the dead, of whom they have seen nothing, and giving those who had known them the most living descriptions of them, as well as messages from them.

Now, it is idle to talk of odic force in the face of facts like these, which are occurring all over America and in various parts of Europe, and which accord with the attestations of men of the highest character in all ages and nations. In Greece, Plato, Socrates, Pythagoras, and numbers of others asserted this spirit-action; in Rome, India, Egypt, Scandinavia, and aboriginal America, as well as in Judea, and amongst the most eminent fathers of the Church, the leading minds of every age but this have but one voice on the subject.

It is the last vain clutching at shadows to avoid coming to the substance, which makes those educated in the anti-spiritual theories of the past century seize so eagerly on the odic force as their forlorn hope. It will be torn by advancing truth from their grasp. The cry that all is imagination is gone already; odic force is the present stage, and it must go too.

WILLIAM HOWITT.

* * "Odic force" as an explanation of psychic phenomena was one of the precursors of the "telepathy" theory.

SCIENCE AND THE SUPERPHYSICAL WORLD.

A PLEA FOR A PSYCHICAL LABORATORY.

By C. V. W. TARR.

I have read with the deepest interest Sir William Barrett's article (p. 664) in the latter part of which he pleads for the re-investigation of the phenomena of organic and inorganic luminosity along the lines taken by Reichenbach.

Not until a psychical laboratory is founded by the S.P.R. will the work of the pioneer psychical scientists be justly and correctly valued as part and parcel of the historical progress of the science. As things are now, we are in that position which makes it possible for the most painstaking and long-continued experimental work, leading to the discovery of the deeper facts and laws of psychophysiology and the general phenomena of nature, to be forgotten or ignored after the lapse of a few years. It is true that such a state of affairs has been paralleled in the development of orthodox science; the story could easily be unfolded of important discoveries ignored or forgotten until a time ripe for their understanding and acceptance. But it is also true that the extraordinary conditions of our subject, whereby we have to deal, not with one world at a time, but with

TWO WORLDS OR MORE

at the same time, resulting, as they do, in the production of (even at the best) necessarily evanescent phenomena, lead naturally to such an attitude on the part of our sceptical contemporaries.

The late Lord Avebury, in one of his delightful essays, mentions the fact that Sir Humphry Davy discovered the anæsthetic effect of nitrous oxide, or "laughing gas" as it was then called, fifty years before anyone thought of putting the knowledge thus gained to practical use. It seems that in the same way, orthodox scientists, many of whom know the fundamental facts of psychical research, are likewise unable to see the practical influence of these facts on the bases of the other branches of science. When we reflect upon the wide range of psychical phenomena which have been observed and established by the leading savants of the world, it seems incredible that Psychical Science should have to huddle timidly up to the older sciences as if craving for nourishment and shelter. Yet can we doubt that the phenomena with which Psychical Science deals are ultimately bound to become the

VITAL AND SPIRITUAL BASES

of all other scientific knowledge? The wonder is, after all, that a National Laboratory has not been established by a nation which has contributed so much of the first importance to the world's science. But doubtless this cannot be hoped for until some psychical Edison can disclose a material benefit to mankind in psychic research, such as might come from a discovery of how to utilise the energy of auric emanations, or some other discovery of practical utility.

The greatness of the work of Baron Reichenbach lay in the fact that he sought to discover a universal law underlying the phenomena of luminosity in magnets, crystals, etc., which he investigated. Thus I may mention his brilliant generalisation that the phenomena of the

AURORA BOREALIS

form the great natural analogue of the polar luminosity of magnets, the facts of which he has indisputably established. When one remarks that the modern theory of magnetism is highly unsatisfactory, it may well be that the lines of the Baron's researches will prove the most fruitful in the end. Yet in a treatise on magnetism which I read recently the name Reichenbach was ignored, nor was any mention of his great work made in a copious bibliography of the subject. What a rich field for research lies to hand, if an S.P.R. laboratory should be established, in such phenomena as auric emanations, water and metal divining, and the general physics of mediumship! Here lie all the possibilities of union with the material sciences strictly so-called. The lines of research opened up by Reichenbach and Kilner, for example, point the way to the actual scientific demonstration of the existence of

A SUPERPHYSICAL BODY

in man. Now the evidence is only indirect; we depend upon clairvoyant demonstration, and upon the deductions derived from general psychic phenomena and spiritual communications. Talk about the energy of the physical atom: what possibilities lie in the investigation of the energy of the invisible emanations of animate and inanimate things!

These are the lines of research which will bring about the scientific demonstration of the facts of a superphysical physiology, which will link up superphysical science with the physical and natural sciences, and make the knowledge of the higher worlds the informing principle of all knowledge.

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"THE PSYCHIC TELEPHONE AND HOW I DISCOVERED IT."

ADDRESS BY MR. F. R. MELTON, B.Sc.,

Before the Members of the London Spiritualist Alliance, Ltd.

A man of evident sincerity, gifted moreover not only with a pleasant frankness of speech and manner and a captivating sense of humour, but with a clear brain and quick perception, a man whose every faculty was alert and wide awake. Such must have been the almost immediate judgment formed by every member of the crowded audience assembled in the hall at 6, Queen Square, on the evening of Thursday, the 20th inst., regarding the personality of Mr. F. R. Melton. Curiosity had been active as to whether the impressions conveyed by the remarkable articles which had appeared under his name in *Light* would be strengthened or weakened by a nearer acquaintance with their author. It, therefore, is most satisfactory to record that any misgivings that may have been entertained on that score were at once set at rest. We have never witnessed at any meeting of the L.S.A. greater appreciation and enthusiasm than that which was excited by Mr. Melton's address. In following the wonderful story he unfolded his hearers could not doubt that they were listening not to any wild romance due to an over-active imagination or inability to make correct observations and deductions, but to a narrative of sober fact.

Mr. H. W. ENGHOLM, in opening the meeting, alluded to the old story that the devil when he first saw the ten commandments exclaimed, "What a rum lot!" That was the thought which most people had on first getting into touch with psychic phenomena, but on closer study they discovered that these phenomena, however strange they might appear on first acquaintance, were just as orderly as any other which took place in the realm of nature. Mr. Melton, in the early days of his investigation, had faced these strange facts with a perfectly broad mind and a calmness of observation which enabled him to take in details which less observant persons often overlooked, and to-day he had arrived at a point at which he was able to utilise in a strictly scientific way the psychic laws he had discovered, by producing an instrument by which the Direct Voice could be brought down to our material senses, and explained and analysed.

Mr. MELTON, who was warmly received, said that when he was invited to address the members of the London Spiritualist Alliance, he thought he was lending himself to the invidious task of carrying coals to Newcastle. To come to tell anything fresh to such a body seemed impossible. He intended to speak to them about his Psychic Telephone. Now, if one went back to the origin of any great discovery he had to go a long way back. Columbus was led to embark on his voyage of discovery by seeing the seaweed, sticks and foreign leaves thrown by the tide on his native shore. He knew from this that there must be beyond the Atlantic some huge continent. So that evening he proposed to tell them how he was first brought into connection with the subject of psychic science.

It was in 1887 that he returned from Australia and New Guinea, and settled in Birmingham. He and his wife took a house which they discovered to be haunted by a little old woman in brown, who was seen at different times by all the members of the household, also doors and windows were mysteriously opened. Mr. Melton was able to trace the previous tenants of the house, and through them he learned that it had belonged to a grasping old lady, who resembled

the figure seen by them all. Through those disturbances he was led to consult the police. They could do nothing for him, but the Deputy Chief of Police gave him an introduction to a gentleman interested in psychic matters, Mr. William Ashford, who had had some extraordinary experiences. Together they went to many mediums, some genuine, others not. For nine months they obtained no results, and were just on the point of giving everything up when one evening they attended a Spiritualist meeting. The woman medium, on going under control, went straight

up to a doctor friend of his, and speaking in the character of his deceased sister, said she had something to communicate to him privately. They left the room together, and when they returned, the doctor, previously a thorough sceptic, was looking serious. He said, "She has told me very secret and confidential things known only to my sister and myself." They subsequently visited the home of the medium and her husband—both plain working people—and had a number of sittings. Mr. Melton relates how this medium, under control, was able to play the organ in a masterly way. He took her to the church where he (the speaker) was organist, and found that a certain peculiarity which this organ possessed—and which only a person familiar with church organs would detect—was at once recognised by the control. On being asked for his earth name, the control said, "In the third drawer of your music cabinet you have three compositions of mine," and gave the name of a well-known composer of organ music, Mr. John Pridham. It was a fact that Mr. Melton had these pieces. He carried on his investigations with this medium for two years, and thus received the impetus which led him on to further discoveries.



MR. F. R. MELTON, B.Sc.

Then he went abroad for four or five years, and on his return went to live in Bristol. Here he met his doctor friend again, and they renewed their investigations. With them it was no question of wonder-mongering. They set out to discover the laws underlying the phenomena. It was not the philosophy of the subject which they studied, but its scientific aspect.

Some two years ago he joined a circle held at the house of a lady doctor. Soon he received a message requesting him to have sittings at home with members of his own family, where the manifestations would surprise him. His wife was very pleased at the idea, reminding him that she had three brothers who were killed in the war, and that the young lady to whom their eldest boy had been engaged had also passed over.

They sat in their family circle for the first time on Good Friday last. During the sitting his eldest son, aged twenty-seven, came in. They were then receiving a message from the young lady already mentioned. She had in her earth life been connected with the electrical trade, and understood the Morse code. The son started rapping on the table in Morse, and the raps replied. After a while he said, "It's J. right enough; she's given me our own private code. It's marvellous." He said further, "She wishes me to tell you there is a gentleman on her side who will be able to control me, and who can help you." Two or three weeks afterwards, his son was sitting in the arm chair, apparently asleep, and he himself was playing the "Moonlight Sonata," when suddenly he heard himself ad-

dressed by a deep voice, the speaker introducing himself as "W. B.," of whom Miss J. had spoken. They had a long conversation, and W. B., before his departure, promised to come again, saying that he would be able to give them great help in their investigation.

A strange thing was that when Mr. Melton's little eleven-year-old daughter sat in the armchair which her brother had occupied, and put her head against the upper part, she declared that she could hear mumbling sounds. One evening Mr. Melton sat in the chair himself and heard what sounded like voices speaking in the distance. On his asking W. B. for an explanation of the sounds he was told that that part of the chair was entirely saturated with ectoplasm from the medium (Mr. Melton's son), and it was by this means that the sounds were produced. W. B. said, "With a little practice we could communicate by means of the power thus drawn." His son then suggested that they should make a very sensitive telephone. Mr. Melton here described the apparatus he constructed, details of which were given in our issue of August 20th last (p. 536.)

This instrument worked with perfect accuracy, but could only be used in an atmosphere of dead silence. It was so sensitive in picking up external sounds that these obliterated the low psychic waves set up by the spirit friends. Consequently it was impossible to employ the instrument in anything like a public way for demonstration. He consulted W. B. as to remedying this defect, and the latter made many suggestions. One evening the little girl, who was a great favourite with W. B., had, unknown to the other members of the household, taken her toy balloon and placed it on the top of the piano behind a photograph, in order that her small brother should not be able to interfere with it. When the lights were turned out for a sitting, W. B. at once playfully remarked to Dolly that it was very kind of her to bring him a balloon to play with! She asked how he knew it was there, to which he replied that he sensed its presence because it contained a portion of herself. This she was quite unable to understand, till he explained that as she had blown the balloon up she had imparted a portion of herself to it. He added that he would bring the balloon over to her, and he did so, dropping it into her lap. Mr. Melton immediately asked W. B. whether the fact that the child had blown up the balloon enabled him to lift it across the room. He replied in the affirmative, stating that it was a psychic link, making it possible for him to do so. He said further that if a balloon of similar character were to be inflated by the medium it would respond to any of his (W. B.'s) actions. It then occurred to Mr. Melton that this method might be used in connection with transferring the "waves" set up by W. B. to the transmitter of a telephone, an idea which was confirmed by W. B.

After a little experimenting, Mr. Melton made a new telephone, which was simply a box twelve inches square containing a telephone transmitter with a hook attached to its diaphragm. A toy balloon enclosed in a lady's silk hair-net, was then inflated with the medium's breath, attached on one side to the hook, and poised with a delicate aluminium spring fastened to the other side of the balloon and then to the wall of the box. The ordinary battery contact was then set up to convey the current to the head-piece of the receiver, the box being closed to shut out all external sounds. The spirit was then able to use the psychic link between the medium and the balloon. As the balloon was agitated by the voice-waves of the spirit it affected the diaphragm of the transmitter, and so conversation could be carried on—in other words, waves of motion were converted into sound waves.

Referring to his visit to London, Mr. Melton said that on the previous evening he had sought to get in touch with W. B., who said, "I cannot get into full communication as your boy is absent. Go upstairs and get a suit of his clothes and throw it on the chair." He did so, with the result that it was just as if his son were present. W. B. promised to accompany him on his visit, and he had no doubt that he was present that night.

The lecturer gave some striking illustrations of the power of W. B. to inform him of what was going on at a distance. A case in point was his being told exactly what his sister was doing at a certain hour in the house in which she lived at Gorleston. This was confirmed in a letter from her on the following morning.

Those, said Mr. Melton, were just the lines on which they had gone. When anything fresh happened he asked, "Can you explain to me how this is done?" and the reply was, "Yes, but the difficulty is to translate into your language."

Next Mr. Melton referred to the subject of psychic photography. He had tried to impress plates by thought, and had succeeded. With regard to W. B.'s power to impress plates, he instanced an occasion where the spirit operator offered to produce psychic effects on one or more plates named in their order in an unopened packet, and this was carried out in accordance with the requests made by Mr. Melton. This was a sufficiently arresting experiment as showing the supernatural character of the forces at work. A significant example of the perplexities connected with this branch of research was shown when W. B. complained that he found a difficulty in carrying out a certain experiment because an "earth-form" continually got in the

way. On inquiry Mr. Melton discovered that the "earth-form" was that of the photographer, who admitted that the experiment had been constantly in his mind. This, said Mr. Melton, suggested the advisability of being as passive as possible in conducting these experiments. An interesting point in psychic photography which the lecturer touched on was the fact that when we exposed a plate we could not tell what was on it until it was developed. But those on the Other Side were able to do so. Details of this being done were given, as previously published in *LIGHT* of August 6th last (p. 511).

On the Other Side they had laws and conditions, and he thought it was our duty on this side to try to find out those conditions. (Hear, hear.)

Our spirit friends saw much of the inner side of events in this world which we were unable to see. He often discussed with them the terribly tangled conditions of humanity. They told him things which were going to happen, in all probability, and urged him to point out to men and women their true place in the universe, and show them that the tangled conditions in which they were living were not the full development of their lives, that this life was only a nursery, a training ground for a grander and a fuller life.

"It must not be forgotten," said Mr. Melton in conclusion, "that there are upon this earth all the great possibilities and potentialities for bringing into existence the true significance which was undoubtedly apparent to the mind of the great Nazarene when He taught His disciples to breathe the divine prayer, 'Thy Kingdom come.' " (Loud applause.)

The Chairman remarked that they had listened to wonder upon wonder. It might be that they would yet find that one of the greatest discoveries of the age had originated through a child's toy-balloon.

Lieut.-Col. HARDWICK, in proposing a vote of thanks, reminded the audience that some little while ago Mr. Edison had stated that if there was anything in the experiences we claimed to be true he would make a machine to prove it. They had not had to wait for Edison. (Applause.) As an illustration of Mr. Melton's extreme care in checking his experiments he might adduce a fact told him by the lecturer but which the latter had omitted to mention in his address. Mr. Melton, as an organist, knew of an instrument by which it was possible to get the exact pitch of an organ pipe, and by means of this instrument he was able to satisfy himself that when the voice appeared to come from another part of the room from that in which his son was seated it was no auditory illusion—it actually did so.

Dr. ABRAHAM WALLACE, in seconding the vote of thanks, said he thought that that evening would prove to be an important one in the history of the movement. At a recent séance he had been told that we should soon have a revelation in psycho-physics, and he considered that was what Mr. Melton had given them. At present we did not know where the psychic began and the physical ended. He heartily congratulated Mr. Melton on his achievement. (Applause.)

An interesting incident which marked the close of the meeting was that Mr. Vout Peters, who was among the audience, being asked by the Chairman whether he saw any spirit friend in the neighbourhood of the platform, gave a description which was recognised by Mr. Melton as applying to his friend W. B.

A COUNSEL OF PATIENCE.

It is very human to be irritated by cheap and shallow criticism, by questions which betray a lack of the most elementary common sense, by the parade of objections, fondly regarded as insuperable, which a little sober thinking would speedily dissipate. The attitude of mind which in psychical matters "suffers fools gladly" is only to be acquired, as a rule, after a good deal of experience and the cultivation of that mental detachment which can enable one to place himself in the position of the questioners and the critics and view the matter from their standpoint. Then it will frequently be found that the stupidity shown is merely the result of inexperience, and that as a rule the man who is very foolish in his dealings (either as convert or critic) with psychical phenomena may be singularly able and intelligent in his own particular business. His apparent stupidity, therefore, is simply the effect of that rashness which leads so many to "lay down the law" on subjects concerning which they know little or nothing.

"THE NIGHT LAND," by William Hope Hodgson (Holder and Hardingham, 2/6 net) is a book of weird imaginings. It contains a description of the world thousands of years hence, when the population appears to be gathered together into two great pyramids, the rest of the earth being filled with horrors of darkness. Nevertheless, a pretty little romance runs through the story, a romance as charming as those of the days of chivalry. It is an oddly phrased book, but it will have its appeal to those who love thrills—E. K. G.

FOR READERS OF "RAYMOND."

SOME EXPLANATORY NOTES BY SIR OLIVER LODGE.

To the tenth edition of "Raymond" Sir Oliver Lodge added an explanatory addendum which, it is possible, most of the readers of the earlier editions have not seen. For that reason we print it here so that those who possess these earlier editions may, if they wish, cut it out and paste it into their copies of the book. In any case it should be useful as explanatory matter covering many questions arising out of a study of "Raymond" up to and including the ninth edition.

EXPLANATORY ADDENDUM TO EARLY EDITIONS OF "RAYMOND."

I propose to take advantage of the opportunity afforded by the tenth and later editions to make a short explanation or commentary, which may incidentally meet some of the objections raised by the more reasonable type of critic—namely the critic who is willing to devote some time and attention to a book in order to arrive at its real meaning.

The main object of a book like this is to help to bring comfort to bereaved persons, especially to those who have been bereaved by war. I do not indeed recommend all sorts of people to visit mediums or try to investigate the subject for themselves. If they do, it must be on their own responsibility. When sane people desire, on sound and good motives and in a reasonable spirit, to gain first-hand experience, in the hope of thereby mitigating their sorrow, there are people who do their best to help them; but it is unwise to take the responsibility of urging such a course. And some should be dissuaded. Nevertheless, a considerable number of bereaved people have been helped; among them many who knew nothing of the subject beforehand. People in distress have gone with careful instructions to a reputable medium, quite anonymously, and have got into touch unmistakably with their departed. This has happened in numerous and some noteworthy cases. The result has been a considerable addition to the bulk of cumulative evidence in favour of the genuineness of the phenomenon, and incidentally of the power of mediums who normally knew nothing whatever about their visitors, but who in trance gave many intimate family details. It is absurd to suppose that people who had never been to a medium of any kind were recognised; still more absurd to suppose that every anonymous stranger is personally known and has been looked up.

The best mediums are simple straightforward people, anxious to do the best they can with their strange gift for the help of people in sorrow. Occasionally individuals may be encountered who pretend to powers which they do not possess, or who eke out their waning power by guess-work and subterfuge; but in so far as these imitators are fraudulent they are not genuine mediums. If inexperienced novices go to charlatans who advertise by sandwich-men and other devices, they deserve what they get.

On the other hand, I have not usually found bereaved people too ready to be convinced. Some are; some are foolish enough to give evidence away in a careless manner; but as a rule it is a mistake to suppose that people who are really seeking for consolation are ready to be misled. They are often quite critical, and reasonably cautious. Their anxiety sometimes makes them excessively anxious not to be deceived in so vitally important a matter. And even after they have had quite good evidence, they sometimes go back on it—very naturally—and become sceptical again. Many years of experience were needed in my own case before I was ready to admit the cumulative outcome of the whole body of evidence as finally conclusive.

Concerning the particular case of my son Raymond, I have had many further talks with him since the book was published: but the stress and anxiety to communicate has subsided. The wish to give scientific evidence remains, but, now that the fact of survival and happy employment is established, the communications are placid—like an occasional letter home. He has, however, been successful in bringing to their parents a number of youths, some of whom he knew before death, and the weight of evidence has accordingly heavily increased.

I hope that in time, when the possibility is recognised and taken under the wing of religion, people will not need individual and specific messages to assure them of the well-being of their loved ones. They will, I hope, be able to feel assured that what has been proved true of a few must be true of all, under the same general circumstances. Moreover, it is to be hoped that they will be able to receive help and comfort and a sense of communion through their own powers, in peaceful times, without strain or special effort, and without vicarious mediation.

The power, or sensitiveness, or whatever it ought to be called, seems to be a good deal commoner than people think. I anticipate that in most families there will be found one member who may be able to help others to some knowledge in this direction. Elaborate proof is necessary at first, as it has been in connection with many now recognised and familiar things—such as the position of the earth in the solar system—but when once a fact or doctrine is generally accepted, people settle down in acceptance and

enjoyment of the general belief, without each striving after exceptional experience for himself. The inertia of the human mind and of the body-politic is considerable: right beliefs take time to enter, and wrong beliefs take time to disappear; but periods of anxiety and doubt and controversy do not last as a permanent condition. They represent a phase through which we have to go.

One difficulty which good people feel, about allowing themselves to take comfort from the evidence, is the attitude of the Church to it, and the fear that we are encroaching on dangerous and forbidden ground. I have no wish to shirk the ecclesiastical point of view; it is indeed important, for the Church has great influence. But I must claim that Science can pay no attention to ecclesiastical notice-boards; we must examine wherever we can, and I do not agree that any region of inquiry can legitimately be barred out by authority.

Occasionally the accusation is made that the phenomena we encounter are the work of devils; and we are challenged to say how we know that they are not of evil character. To that the only answer is the ancient one—"by their fruits." I will not elaborate it. St. Paul gave a long list of the fruits of the Spirit. Yet I do not mean to say that no precautions need be taken, and that everything connected with the subject is wholly good: I do not regard as wholly good any activity of man. Even the pursuit of Science can be prostituted to evil; as we see now only too clearly in the war. Everything human can be used and can be abused. I have to speak in platitudes to answer these objections: they are often quite unworthy of the sacred name of religion; they savour of professionalism. The Chief Priests were always ready to attribute anything done without their sanction to the power of Beelzebub. The Bishop of Beauvais denounced Joan of Arc's voices as diabolic. It is a very ancient accusation. In the light of historical instances, it is an over-flattering one: I wish to give no other answer.

Concerning the substance of the communications received from the other side, perhaps the most difficult portion is the account given of the similarity of the conditions as described "over there" to the conditions existing on the earth; and it is asked, how can that be possible? I reply, in all probability because of the identity of the observer. I do not dogmatise on the point, but I conceive that in so far as people remain themselves, their power of interpretation will be similar to what it used to be here. Hence in whatever way we interpret a material world here and now, so, in like manner, are we likely to interpret an ethereal world—through senses not altogether dissimilar in effect, however they differ in detail.

Surely the external world, as we perceive it, is largely dependent on our powers of perception and interpretation. So is a picture, or any work of art. The thing in itself—whatever that may mean—can hardly be known to us. I admit it is a difficult proposition, but the evidence is fairly consistent on this point of similarity, ever since Swedenborg; the next world is always represented as surprisingly like this; and though that obviously lends itself to scepticism, I expect that it corresponds to some sort of reality. It looks almost as if that world were an ethereal counterpart of this: or else as if we were all really in one world all the time, only they see the ethereal aspect of it and we see the material. The clue to all this seems to depend on the similarity, or rather the identity, of the observer. A nerve-centre interprets or presents to the mind each stimulus in the specific way to which it has become accustomed, whatever the real nature of the stimulus; a blow on the eye, or a pressure on the retina, is interpreted as light: irritation in the auditory nerve is interpreted as sound. So, it may be, to our personality experience will interpret itself in the accustomed way.

To come to smaller details. If the accusation has been brought that such things as smoking and drinking are represented as in vogue among the denizens of the other side, that accusation is utterly unjustified and untrue. A statement detached from its context is often misleading. What is revealed in my book, if it has any trustworthy significance, implies clearly and decisively that they do not thus occupy their time; nor are any such things natural to their surroundings. Nothing but common sense is needed to understand the position. If there is a community over there, it cannot be a fixed and stationary one, new-comers must be continually arriving. My son is represented as stating that when people first come over, and are in a puzzled state of mind hardly knowing where they are, they ask for all sorts of unreasonable things; and that the lower kind are still afflicted with the desires of earth. After all, this is really orthodox moral teaching, or I am much mistaken: it is one of the warnings held out to sensual persons that their desires may persist, and become part of their punishment.

A friend has recently sent me a sentence extracted from Swedenborg's "Spiritual Diary," Vol. 1, paragraph 333.

"The souls of the dead take with them from the body all its nature, inasmuch that they still think themselves in the body. They have also desires and appetites, of eating and the like; so that those things which belong to the body are inscribed upon the soul. Thus they retain the nature which they take with them from the

world; but this, in process of time, is delivered to oblivion."

The same idea is independently expressed by me in the chapter on "The Resurrection of the Body," towards the end of the "Raymond" book. And in fact the slander referred to in the preceding paragraph is so perverse and pernicious as to be essentially wicked. The truth of the position can be quite easily realised, and there is no excuse save stupidity for what must otherwise be purposed misrepresentation, akin to the accusations of devil-worship and necromancy.

Imagine an assembly of clergymen in some Retreat, where they give themselves to meditation and good works; and then imagine a traveller arriving, mistaking their hostel for an hotel, and asking for a whiskey and soda. Would that mean that alcoholic drinks were natural to the surroundings and part of the atmosphere of the place? Would not the feeling aroused by the request mean just the contrary? The book says that in order to wean these newcomers from sordid and unsuitable though comparatively innocuous tastes, the policy adopted is not to forbid and withhold—a policy which might over-inflame and prolong the desire—but to take steps to satisfy it in moderation until the new-comers, of their own free will and sense, perceive the unsuitability, and overcome the relics of earthly craving; which they do very soon.

Whether the statement be accepted as true or not, or as containing some parabolic element of truth, I see nothing derogatory in it; and the process of weaning may be wise.

It must be admitted, however, that games and songs are spoken of; and I have heard it claimed that "spirits of just men made perfect" ought not to be occupied in any such commonplace ways, even during their times of relaxation. To this I reply that when perfection or saintliness is attained that may be true: it is not a subject on which I am a judge. Games and exercise are harmless and beneficial here, even for good people; and surely, if young fellows remain themselves, games and exercise and songs will not seem alien to them there,—at any rate not for some time. People seem hardly to realise all that survival with persistent character and personal identity must really involve. It is surely clear that the majority of people, whether in this or in another life, are just average men and women, and neither saints nor devils; and ecclesiastical teaching has surely erred in leading people to suppose that the act of death converts them into one or the other. Progress and development are conspicuously the law of the Universe. Evolution is always gradual. Youths shot out of the trenches—fine fellows as they are—are not likely to become saints all at once. They cannot be reasonably spoken of as "just men made perfect." Let a little common sense into the subject, and remember the continuity of existence and of personal identity. Do not suppose that death converts a person into something quite different. Happier and holier, pleasanter and better, the surroundings may be, than on earth; there is admittedly room for improvement; but sudden perfection is not for the likes of us.

It is, moreover, highly unlikely that the experience of everybody on that side is the same: the few saints of the race may have quite a different experience: the few diabolical ruffians must have a different one again. I have not been in touch with either of these classes. There are many grades, many states of being; and each goes to his own place.

If it is urged by orthodox critics that the penitent thief went to heaven; I reply, Not at all: according to the record he went to Paradise, which is different. A sort of Garden of Eden, apparently, is meant by the word; something not too far removed from earth. As far as I can make out, the ancient writers thought of it as a place or state not very different from what in the book is called "Summerland."

Against this it may be urged that Christ Himself could not have stayed, even for a time, at an intermediate or comparatively low stage. But I see no reason to suppose that he exempted Himself from any condition appropriate to a full-bodied humanity. Surely he would carry it through completely. Judging from the Creed, which I suppose clerical critics accept, they appear to hold that Christ even descended at first—descended into hades or the underworld—doubtless on some high missionary effort. Anyhow, and quite clearly, the record says that for forty days He remained in touch with earth, presumably in the state called Paradise, occasionally appearing or communicating with survivors—again after the manner of transitional humanity. And only after that sojourn, for our benefit, did He ascend to some lofty state, far above anything attainable by thieves, however penitent, or by our young soldiers, however magnificent and self-sacrificing. After eons of progress have elapsed they may gradually progress thither.

Meanwhile they are happier and more at home in Paradise. There they find themselves still in touch with earth, not really separated from those left behind, still able actively to help and serve. There is nothing supine about the rest and joy into which they have entered. Under the impact of their young energy, strengthened by the love which rises towards them like a blessing, the traditional

barrier between the two states is suffering violence, is being taken by force. A band of eager workers is constructing a bridge, and opening a way for us across the chasm; communication is already easier and more frequent than ever before; and in the long run we may feel assured that all this present suffering and bereavement will have a beneficent outcome for humanity. So may it be!

WAYS AND REFLECTIONS.

Pressure on our space has prevented an earlier reference to a letter from Mr. A. C. March in allusion to my comments on the "Indian Rope Trick." Mr. March points out a connection between this performance and psychic photography. "Many critics," he writes, "allege that 'spirit photographs' and 'fairy photographs' are due to thought impressions, mind concentrations affecting the sensitive plate. The experiments of Dr. Baraduc and Miss Scatcherd's famous lace jacket are examples." Arguing from this, Mr. March suggests that the photographic plate in the case of the Indian Rope trick may be affected by the mental concentration of the fakir who performs the feat. Assuming that the Indian Rope Trick is a genuine feat of psychic powers the suggestion is well worth considering.

The new generation is coming into the movement at a great rate, and the veterans are always glad to welcome the young men. Their enthusiasm is a great asset. Only the veriest curmudgeons resent their lack of experience and their beautiful self-assurance. They come into this office to tell us that we are on the right track, that there is really such a thing as spirit communication, with much else that some of us were familiar with when the young men were in their cradles. They are ready to instruct Sir William Barrett in chemistry, to give Sir Oliver Lodge hints about the ether, and to advise Sir Arthur Conan Doyle on the best methods of approaching the populace. Over these things we may smile indulgently. We were much the same at the same age and without the same excuse for exuberance and enthusiasm.

Generally speaking all the greatest things in the modern Spiritual movement have been done by those who never announced beforehand what they intended to do, and who, indeed, were often unconscious of the work they performed, building better than they knew. Even those who simply held the outposts were, as a rule, grimly silent men, for, as Dean Inge remarked lately, the man who can hold his tongue can hold anything.

Even as a mere matter of tactics, it is wise not to be too vocal and so give opportunity to the enemy. We recall the case of Mr. Snodgrass in the street fight in which Sam Weller was engaged. Mr. Snodgrass announced in a very loud voice that he was "going to begin," and was promptly suppressed before he became dangerous.

"Dangerous and diabolical" is a phrase frequently used in cases where experiments in spirit communication "go wrong"—where, for instance, there is an incursion of disorderly and mischievous "intelligences." I have known a few such cases. They are inseparable from the subject. It is a very human world on both sides of the way, and these mischances go to prove the fact.

We must keep a sense of proportion in these matters. The earnest investigator of any unexplored region of Nature is not put off his quest by dangers and accidents. He deplores them, but keeps his mind on his main objective. I know of no great invention that has not brought a percentage of disasters in its train—take, for instances, aviation and radium. It is courage and caution which wins. Nothing is accomplished by panic fear.

A good deal of supposed obsession and diabolical invasion arises on this side, coming about sometimes as the outcome of a conflict of forces: there is sometimes great disturbance when spirit influences first begin to operate on physical conditions. As to actual cases of interference by ill-disposed spirits, well, these were understood by the early Church, and dealt with in the New Testament records. St. Paul utters his warnings. As a piece of practical advice, I would counsel those who are troubled by such things to shut off communication at once when their experiments tend to go awry, or else to secure the aid of trained investigators strong in will and understanding. There is never any occasion for panic. Such things at worst prove the reality of a spirit world. They may even be welcome to some, as in the case of the materialist who said he would even be glad to have proof of the existence of a world of devils—anything that would convince him that this life was not all!

D. G.

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THE TIME OF DAY.

SOME NOTES ON PASSING EVENTS.

We have it on the authority of the "Evening News" that there are really such things as clairvoyance and psychometry. We have learned from the "Daily Express" of the possibility that angels exist and may be seen by the eye of simple faith; that it is unwise to scoff, and further that God is not mocked; which we hope the journal will remember. The "Sunday Express," in the person of Mr. James Douglas, is conducting a serious inquiry into the reality of supernormal facts since it is impressed by the obvious sanity of some of the leading exponents of the idea that there may be a means of communication with other worlds of human life. The Archbishop of Canterbury, in his sermon at Birmingham, directs the attention of the Church to the importance of psychic phenomena, an allusion, by the way, which seems to have escaped the attention of one of the Church papers notable for its hostility to those facts, since it omits that passage in the sermon—an oversight, of course.

And now we have Mr. Melton, of Nottingham, a trained scientist, who not being a "devout Spiritualist" (pace Mr. Dingwall), and keeping himself aloof from all prepossessions, Spiritualistic or anti-Spiritualistic, claims to have devised a telephone in which he and his friends carry on conversations with people in the supermundane world who prove their reality in abundant measure, satisfying the most rigid demands for evidence not only of their existence but of their claims to live in another region than that of mundane time and space. We have not seen the instrument and therefore must speak by the card. But if all Mr. Melton told the large audience at 6, Queen Square, on the occasion of his address, be correct—and we have every reason to accept his statements as entirely truthful—his achievement is a really important one. It does not, of course, stand alone. Mr. Garscadden's apparatus has already been fully described in the Press. We hope that all these experiments along the line of telegraphy will go on and be brought to perfection. We own to being much impressed by the entirely rational conversations recorded in connection with the later forms of psychic telegraphy. Earlier instances and records of the kind of communications which were received by them occasionally raised a suspicion in our minds that the person at the other end of the line was either the Man in the Moon, Mr. F.'s Aunt, or one of the characters in Alice in Wonderland, preferably the Mad Hatter. We got a great deal of this sort of thing, and if we bore it patiently it was simply because we hoped by perseverance to find the nonsense succeeded by something rational and coherent. In this the earlier machines conspicuously failed. There was one apparatus, now apparently extinct—but we feel in a charitable mood and will make no invidious allusions.

Indeed things seem to be shaping very well indeed. Definite practical results are being reached in every direction. Old-time experience warns us against exuberance, but we certainly feel a gentle joy. We can even be sorry for Mr. Clodd and Mr. McCabe and

charitably wish them a safe passage through their coming troubles. Their position is rapidly becoming that of the American prisoner who, before his trial commenced, told the Court that he denied everything in advance.

We have made marked progress. There can be no mistake on that point. To us the most gratifying feature about the "step forward" is that it is towards things practical, definite and tangible. For many years some of us have known of the reality of that elusive substance which seems to be intermediary between the world visible and the world invisible. Intelligent spirit operators discoursed of it forty years ago and gave detailed descriptions of the substance (to-day recognised as "plasma") and how it was manipulated by them in set experiments, and how it was so abundant in certain localities that spirits of a low order made use of it unconsciously and became visible and audible to us quite unwittingly. There we had the key to the phenomena of haunting. It was impossible to say much about these matters at the time. The scientist scoffed at the subject, the parson thundered against it, and talked of the Witch of Endor as a peculiarly modern instance of where such researches led, just as he would quote Ezekiel or Habakkuk as specially applicable to some twentieth century political problem. As for the man in the street, he could only grin vacuously or quote his favourite newspaper which had assured him that all these things were lunacy or drivel. But there were a few more than usually intelligent scientists, a handful of enlightened clergy and relatively a great many sensible and progressive men in the street. These people knew a fact when they saw it and stuck to their guns with a grim courage that the world will not fully appreciate for centuries to come. Nor will it, we think, ever realise the splendid heroism of some of those men who, sacrificing all their worldly interests, headed a sortie against overwhelming odds to carry the truth home to the hearts and minds of their fellows, some of whom battled desperately against it while others presented an even more formidable resistance—the obstruction of inertia, stolid and contemptuous indifference. These leaders of a "forlorn hope" had not only a royal courage—they had the faith that can move mountains and is now moving them.

The "great passage" of the world to-day—the movement towards worlds not realised—will in the future be fully described in great tomes by many "learned clerks." They will be most moving and valiant chronicles. Many splendid deeds will be blazoned, many names freshly remembered. It will be a great page in the records of Religion and the annals of Science. But its main interest will be its human one—comedy and tragedy, humour and pathos, courage and cowardice, sense and stupidity, magnanimity and meanness—all the virtues and vices of the human family. It will be a great human epic. The name will not matter much. If it is called Spiritualism we shall be well content. The term has many objectionable associations, but it is at least comprehensive. It will last when many elegant and immaculate little "isms" have had their day and ceased to be. *Sic itur ad astra.*

APPRECIATIONS.

LIGHT grows more and more interesting and valuable.—G. R. DENNIS.

LIGHT is better than ever. In its field it has no peer, and if held to its present standard I look for an increase in circulation and influence that will surprise even you. Legitimate publicity having absorbed my energies for many years I feel somewhat competent to express an opinion.—A. E. SHATTUCK ("Ewing").

I must congratulate you and your staff on the excellence of LIGHT.—W. BIDDULPH.

I could not live without LIGHT. It is improving all the time.—MRS. E. M. LYNCH-STAUNTON.

We all enjoy LIGHT so much and have derived great benefit from it.—MRS. C. HOLDERNES.

F. S., a reader in France and a friend of M. Regnault, writes: "My late dear wife loved LIGHT, calling it 'Ma petite Lumière.' What I especially like is the high tone you consistently maintain, and the steady appeal you make to reason."

FROM THE LIGHTHOUSE WINDOW.

In his memorable address to the members of the L.S.A. last week, Mr. F. R. Melton carried his audience by storm. He is a gifted lecturer, and the matter with which he dealt was of so wonderful and epoch-making a character, that, as Dr. Abraham Wallace said at the close, the occasion was a red-letter day in the history of the movement.

The news will be welcomed that a new edition is about to appear of Sir William Barrett's excellent little handbook, "Psychical Research" (Home University Library).

Colonel Cowley informs us that Mrs. Roberts Johnson will visit London on November 7th. Letters to this office can be forwarded to her.

Dr. Abraham Wallace lectured in Harrow last week on Psychic Photography to a keenly interested audience, to whom he showed his fine collection of psychic pictures. In addition to his own wide experience of the subject, Dr. Wallace has had the advantage of having known the leading researchers in this domain for many years past. Few are better qualified than he to speak about it.

Dr. Percy Dearmer, in the course of an address on "Angels," on the 24th inst., at the Guild House, Eccleston Square, said that for long people had been in the habit of regarding the beautiful old stories of angelic visitations as largely mythical. He believed, however, that investigation would establish, and was establishing, the fact that those stories were truer than had been imagined, and that spiritual beings whom we called angels did come from another world to us.

Mr. James Douglas's promised further instalment of his quest on the Great Adventure appeared in the last issue of the "Sunday Express" (October 23rd), in which he describes a visit to Sir Arthur Conan Doyle in his lovely home at Crowborough. Here he heard of many things which made him think deeply—among others, of the mysteries of ectoplasm, newspaper tests, and automatic writing.

Mr. Douglas says: "I keep an open mind with regard to all these marvels and mysteries. I may be unreasonably sceptical, but in this investigation I feel that it is my duty to seek for absolute proof. I know little about telepathy and about the sub-conscious mind. But next week I hope to carry my inquiry a step further, and to show that the *prima facie* case for careful examination of the evidence is exceedingly strong."

The Rev. G. Vale Owen, in his last article in the "Weekly Dispatch," discusses the question whether it is possible for a person asleep to travel to another person at a distance and to assume some degree of materiality so as to become visible to the natural sight of that person in the ordinary way. He relates the following incident which happened to himself some years ago: "There were some friends of ours, Mr. and Mrs. Weblock, living at Malvern. The lady was an invalid and at that time in great and almost continual pain. Both she and her husband had asked me for my prayers on her behalf. On Saturday after lunch I went into my study and sat down for a few minutes' relaxation before starting my afternoon's round. My thoughts went out to my friends. They were a sweet couple, and an intense desire came into my mind to help the sufferer. I felt that if I could manage to get there in my spirit body, as we travel in our sleep-time, I might perhaps be able to help her from the spirit side, without her being conscious of my presence. I had heard of this being done by several people. Thinking thus I fell into a doze, which lasted about a quarter of an hour. Then I woke up and went about my work. I had no recollection of any dream at all."

Mr. Vale Owen continues: "Early the next week I received a letter from Mrs. Weblock which showed me that I had been more successful in my experiment than I had realised. She asked me if I was conscious of the fact that on the Saturday previous I had paid her a visit in Malvern. She had been resting on the couch in the dining-room when the door opened and I had walked into the room. I had smiled at her, as if enjoying her surprise at seeing me there, and, after some few minutes, I had faded away."

Some entertaining remarks on the subject of "Ghosts" were made by Bishop Mercer (Canon of Chester Cathedral) in a recent lecture under that title at Wakefield. He said that there were ghost stories by the hundred thousand, but if one took the trouble to analyse them at their face value all "proof" of their supernatural character could be explained away. The Bishop's explanation was simple:

"When a person stated emphatically that he had seen an apparition, or ghost, it was no reflection on that person's integrity to discount what he said. They must consider the temporary disintegration of the person's mind. There were no such things as ghosts." It is good to have definite pronouncements of this kind by those who know.

Remarkable cures by prayer and laying-on of hands were reported to have occurred last week at Horbury Church, Notting Hill Gate, where Pastor Stephen Jeffreys, of Down-lais, has been conducting special services. Among the cures alleged was that of a Glasgow girl, whose eyes had received hospital treatment for some time. She is said to have gone to the church, and, after going through the prayer exercises, to have left with her eyes quite normal and her glasses in her pocket. In another case, a man who had gone on crutches for twenty years left them in the church and walked home. Mr. Jeffreys claims no powers of healing, but says that the results obtained are from faith in prayer.

The L. S. A. classes conducted by Mrs. Leaning, Mr. Ernest Hunt, and Mr. George E. Wright are now in full swing, and they are exciting great interest. As the lecturers briefly recapitulate the matters on which they have already touched, it is not too late for fresh members and their friends to profit by this splendid opportunity. The Readings from the Vale Owen Script by Mr. H. W. Eng-holm, in the large hall of the Alliance, have proved wonderfully popular. Particulars of the series will be found elsewhere in this issue.

There is ground for supposing that many people have seen the human aura without knowing what it is, just as there are excellent psychics who know nothing of Spiritualism. In the "Weekly Dispatch" (October 23rd) Mr. S. Leonard Bastin, writing on "Our Battery Bodies," describes the experiment of holding the tips of the fingers together in front of a black background. He says: "Take care that one's hands are well in the shadow, and for this it is a good plan to stand with the back to the window. Keep the finger tips together for about forty seconds, and then very gradually move them apart. Watch closely and thin streams of vapour, hardly to be called light, will be seen coming from the finger tips. As the fingers are moved farther and farther apart the threads will become increasingly thin until they break off and disappear altogether. These weird threads are caused by the electricity in the body."

It is a case of "a rose by any other name," for Dr. J. Maxwell, the well-known French psychic researcher, in his fine book, "Metapsychical Phenomena," speaks of the same appearance as an "effluvium." This chapter of his on what he calls "Luminous phenomena" is well worth reading by all who are interested in the aura. Under the conditions of lighting which he describes he says that seven or eight out of ten persons will see a sort of grey mist uniting the tips of the fingers. He adds: "From the experiments I have made I reckon that out of 300 people of both sexes, 240 to 250 perceive the effluvium: two or three out of a hundred see it as blue. I have found two who saw it as yellow, and one who saw it as red." This book was published in 1905, long before Dr. Kilner's experiments.

At the present time, when the question of birth control is being discussed in the Press, the following extract from a correspondent, "Jacob's Ladder," in the "Harbinger of Light" (September) is worth attention. He says: "Our spirit-friends tell us that when the fetus arrives at the human stage it attains to a permanent individuality, which nothing can destroy, and that, no matter at what stage after this period the child passes away without being born, its individuality persists and it receives in the spirit-world the development it missed on earth. It follows, therefore, that a mother who, by procuring abortion, has wilfully destroyed her unborn babe, has to meet on her entry into the spirit-world the child she has virtually murdered. It is impossible to imagine a more terrible punishment than that which thus awaits the guilty mother, which must necessarily last until the child has outgrown the effects of its mother's act."

He adds: "I cannot help thinking that, if these facts were more widely known, it would put an end to this form of race-suicide. If Spiritualism never does anything but this, it will have deserved well of this twentieth century; and it is by no means difficult, through spirit-communion, to establish these facts in an unassailable manner."

The Ventnor correspondent of the "Sunday Express," in his recent account of the skeletons discovered at Craigie Lodge, to which we have already alluded, spoke of Mrs. Hugh Pollock, the lady whose psychometric gift was used in this discovery, as being "quite unlike the usual medium." It would have been interesting to have had his description of this type.

PSYCHIC PHOTOGRAPHY.

SOME REPLIES TO MR. ERIC DINGWALL.

AN OPEN LETTER.

To Mr. Eric J. Dingwall, American Society for Psychical Research, New York.

DEAR SIR,—You will have seen that your letter criticising the psychic photography produced in connection with Mr. Hope and Mrs. Deane duly appeared in the columns of *LIGHT* last week. I leave certain considerations in your letter to be dealt with by the persons particularly concerned, as, for example, the Rose psychograph. I confine myself to the questions arising out of the leader on page 604, to which you refer.

You say you did not assume that it is necessary to be a "devout Spiritualist" to believe in psychic photography. No, you did not assume this in as many words. You merely insinuated as much by the use of a phrase which left you in the position you now adopt of disclaiming that you had actually made the statement explicitly. This method of suggesting something without actually saying it is quite an old device in controversy, and is a favourite resort of the debater with a weak case. However, we may let that pass.

You complain that the critic of psychic photography is twitted with lack of experience, and at the same time denied the opportunity of obtaining that experience. No doubt you have reason to complain that a few thousand miles separate you from the opportunity of obtaining a test experiment with Mr. Hope. But that surely is a matter personal to yourself. It has no general application since so many persons who at first took up a critical attitude to Mr. Hope's productions were allowed the opportunity of obtaining the experience.

You refer to the Keeler slate writings as examples of trickery which deceive many intelligent people. Unless amongst the people thus deceived there are trained psychic experts I see no analogy with the case of psychic photography in which (on the sceptical argument) a number of expert photographers are deceived by persons whose knowledge of photography and its resources is plainly of the most elementary kind.

The fact that you and Mr. Whately Smith, Mr. Edward Bush, and others are unconvinced of the genuineness of the results obtained in psychic photography is, of course, a matter to be regretted, but its importance may be easily exaggerated. You say it is a question of "good evidence," which I admit. To me, and to others who, as trained photographers, are far better able than I am to form conclusions from practical experiment, the evidence for psychic photography seems to be quite good and strong enough to establish the case.

Yours, etc.,

DAVID GOW,

Editor.

October 22nd, 1921.

To the Editor of *LIGHT*.

SIR,—I regard the letter you published over the signature of Eric J. Dingwall, on page 690 of *LIGHT*, October the 22nd, with much concern, for the reason that this gentleman makes his assertion in an official capacity as representing a department of Physical Phenomena attached to the American Society for Psychical Research. It seems inconceivable that the Council of this eminent scientific body could be a party to such misstatements, perverted criticism, and narrowness of vision as are displayed by Mr. Dingwall.

In the course of his letter he refers to the article in *LIGHT* which appeared on October 20th, 1920. I presume he means the one that was published on October the 30th, 1920. His statement that there are over one dozen errors in the transcription of the psychograph is entirely erroneous. There were two typographical errors, and those so slight that the value of the transcription is not lessened in the slightest, nor the integrity or powers of observation possessed by the transcribers discounted in consequence.

Mr. Dingwall, in making the above statement, should have substantiated it by pointing out the "errors" he states he discovered, as more than one psychical researcher of note is included in this matter.

It should not be necessary to inform Mr. Dingwall that there are societies and scientific bodies other than the S.P.R. deeply engaged in an investigation of supernormal photography, and the specimens obtained from Mr. Hope, Mrs. Buxton, and Mrs. Deane are only a small contribution towards the ever-growing examples of this phase of Psychical Research.

I fear that the Council of the American S.P.R. are unaware of the fact so patent in Mr. Dingwall's letter that he

has not kept abreast of the times. It is no longer necessary, nor is it advisable, for the S.P.R. to make an official investigation of the Crewe Circle, or any other. This Society, even if it desired to do so, cannot by reason of its articles of association make an official declaration on this matter; it can only give a summing up of the evidence. It cannot announce a verdict nor pronounce a judgment. This is to leave the matter in the air, so to speak. Surely, Mr. Dingwall is aware of this. I know for a fact that the mediums for Psychic Photography in this country are willing at any reasonable time to give their services to those anxious to test these matters for themselves. But when certain pseudo-psychical researchers—and Mr. Dingwall—demand in the name of their respective Societies investigations and "third degree" examinations, and at the same time display an appalling ignorance of the subtleties of psychic phenomena and a lack of even the most primitive form of etiquette, it is not to be wondered at that the mediums resent these discourteous overtures, and that those investigators who really know something of the subject smile at such behaviour, and get on with their business of careful, patient and courteous investigation, thereby obtaining, not opinions, but results.

As Mr. Dingwall says, what he thinks does not matter. But it does matter very much when he writes in an official capacity, and on behalf of a Society greatly honoured in this country, expressing opinions in its name that are not only out of date but quite out of keeping with the serious business of solving the problems of Supernormal Photography.

—Yours, etc.,

H. W. ENGHOLM.

To the Editor of *LIGHT*.

SIR,—I am not surprised or displeased to see the letter of Eric J. Dingwall, of the American S.P.R. (p. 690). It presents the attitude of the superior person who thinks he sees intellectual incapacity in those called Spiritualists. I suppose that he is right, for were not Spiritualists deeply interested in the inauguration of the English S.P.R.? Amongst its members were several distinguished men of science, many of whom were not and could not be called Spiritualists. Yet they lived to be convinced of the genuineness of Psychic Photography. Of these I might mention Sir William Crookes and Dr. Alfred Russel Wallace out of many.

Psychic photography has been before the world for sixty years, and in that time neither the men of science, nor the practical photographers (and Sir William Crookes was an able photographer, as well as a scientist) who have investigated it have denounced it as fraudulent. These men have not accepted "smudges" as psychic pictures. The first psychic picture obtained under test conditions with Hope was the undoubted portrait of Lady Crookes, while Dr. Russel Wallace obtained with Hudson three differing pictures of his mother—representing her as she was in three different periods of her earth life. I do not gather that Mr. Dingwall has personally investigated Hope's mediumship or that he is aware that the powers of this untrained, illiterate man, who is a very inefficient photographer, have been investigated by eminent photographers in this country. I may instance Dr. Lindsay Johnson, F.R.P.S., amongst others.

It does not matter whether it is a rose or brick which appears on a photographic plate if the result is obtained under the strict test conditions imposed by men of science and practical photographers, especially where the psychic himself takes no part, neither his plates nor his camera being employed. These are facts worthy of the attention of men who would personally investigate the matter.

To compare the careful investigation of Hope's psychic powers by men of science and photographers, with P. L. O. Keeler's slate writing is simply absurd.

But as Mr. Dingwall's knowledge of the matter is based on comparing pictures with photographs, that gentleman is justified in his modest disclaimer, "I do not pretend to be able to judge." Then why put forward a tissue of charges and assumptions about a subject and a man, with no real knowledge of either? If I did that I should be impertinent.

—Yours, etc.,

JAMES COATES.

To the Editor of *LIGHT*.

SIR,—The conceit and arrogance of ignorance manifest in a letter published in *LIGHT* last week (p. 690) from Mr. Eric J. Dingwall, a recent addition to the staff of the American Society for Psychical Research, demands reply. He is sadly behind in his knowledge of what has been

and is being done, not by what he calls "an expert," but by a body of careful investigators, most of whom are as good experts in observing phenomena and weighing evidence as any that Mr. Dingwall can produce. They are, therefore, quite qualified to pronounce on the "extras" found on the photographic plates (contemptuously described by him as "smudges") produced by the mediumship of the Crewe Circle, of which Mr. Hope and Mrs. Buxton are now the principal members.

Their powers have been tested both individually and collectively by most of the prominent members of the Society for the Study of Supernormal Pictures, men and women as well qualified as any of the members of either the American or the English Society for Psychical Research. Moreover, most of them are also members or associates of the latter Society, and I am satisfied, better equipped than either Mr. Whately Smith or Mr. Eric J. Dingwall for such an investigation.

—Yours, etc.,

ABRAHAM WALLACE, M.D.

President of the Society for the Study of Supernormal Pictures; member of the Society for Psychical Research (London), and formerly a member of the Council.

The Rev. Ellis G. Roberts writes:—

Mr. Dingwall should practise the accuracy which he demands from others. The phrase in my article to which he refers (p. 690) is used in one clearly defined context, and he applies it in another. I fancy there is but one reader of *LIGHT* who could have made such a mistake, and it is curious that he should hail from the same country as Mark Twain.

LEGAL REMEDY WANTED.

NO EFFECTIVE RECOURSE AGAINST LIBEL OPEN TO PSYCHIC RESEARCHERS OR EXPERIMENTALISTS.

Dr. Ellis Powell writes:—

"As my experience of the libel law is probably among the largest and widest I should like to associate myself with what the Rev. Ellis G. Roberts has been saying about the desirability of sharpening it for use by people like Mr. Hope when they are attacked in such scurrilous fashion as he has been. At present a man who is traduced in that way has only one or two possible courses to pursue. Either he can sit down under the attacks, in which case he is exposed to the remonstrances of misguided friends who are constantly asking him what he intends to do; or, on the other hand, if he initiates proceedings he must be prepared to spend at the very least £300 to £500 in bringing the case to trial, and even when he has done so a biased summing-up by the judge may ruin his chance of a verdict.

Finally, if he gets the verdict it may be quite useless to him. The defendant may decline to pay either costs or damages, and in the present state of the law it would be vain to attempt compulsion. Further, at the trial of the case the plaintiff would be subjected to cross-examination of the most offensive kind, which might go so far as to suggest that he was an escaped lunatic, an undetected thief, or even a murderer who had so far managed to evade the hands of justice. For a man who wants his remedy against reckless traducers there ought to be, and there easily might be, a swift and ready means. Unhappily all the traditions of the legal profession (of which, be it said in all candour, I am myself a member) are against its provision, and consequently I see no very early prospect of a change for the better. All the same, I am delighted to observe the subject ventilated by means of the trenchant pen of my excellent friend Mr. Roberts, who adds in this way to the innumerable services he has already rendered to the cause of psychic research."

DR. ELLIS POWELL addressed the members and friends of the Richmond Spiritualist Church on Thursday, the 20th instant, taking for his subject "The Psychic Side of the Life of Jesus." On the previous evening he had addressed the Institute of Cost and Works Accountants, giving them an elaborate scientific analysis of the Currency Problem.

COLONEL COGHILL, C.B.—Mr. H. R. Foscett, late Quarter-Master Sergeant in the 18th and 19th Hussars, writes to express his interest in reading in our last issue the obituary of Sir E. B. Coghill, as he has received communications from the late baronet's uncle, Colonel Coghill, C.B., with whom he served in the 19th Hussars. Mr. Foscett states that he was the Colonel's soldier servant, or valet, from 1879 to 1882, in Ballinacollig, Cahir, Dublin, and Belfast, when he left him. The Colonel was an Indian veteran, and was at the siege of Lucknow, and also commanded the 19th Hussars in the first Egyptian campaign. Mr. Foscett found him to be a very lovable man, but was unaware while with him that the Colonel was a Spiritualist. Our correspondent adds that the Colonel was an artist, and the 19th Hussars have an oil painting of him by himself.

AN INQUIRER'S FIRST EXPERIENCE.

SOME MATERIAL FOR ANALYSIS.

[We have received the following account of an experience from a lady who does not desire her name to be published, although it can be given to any inquirer interested in her story. We may add that we personally knew the gentleman to whom she refers, a man of high public standing and well known in the political world. We make no comment on the nature of the experience, but merely mention that the narrator does not write as a Spiritualist, but simply as an impartial observer.]

Always having been a sincere seeker after truth, it was with an open mind that I read for the first time a copy of *LIGHT*, given to me last July by the wife of a well-known man in the political world who has since passed on, and who for two years previous had been an investigator of Spiritualism.

I was interested to read in the editor's explanatory note as to what this journal stands for, these words: "*LIGHT* proclaims a belief in . . . the reality and value of intelligent intercourse between spirits embodied and spirits discarnate," but it was not until a fortnight ago that an opportunity arose for me to prove the statement. I received an invitation from Mrs. Oliver, of Hove, to attend a small circle. What I heard there was interesting, but wishing to have further proof, I decided to attend on the following week. The day came. I had been reading in the afternoon the life of "The Angel Adjutant," in "Broken Earthenware," by Harold Begbie, and was very much impressed by her selfless devotion to the downtrodden and wretched ones she worked among, and it suddenly occurred to me, knowing that she had "passed over," to ask her to come to the circle that evening, and give me a sign that no one in the room but myself would understand. Also I dared to ask General Booth to appear, and likewise Mrs. Eddy, a large photograph of whom hung in the room where the circle was held.

I did not in the least expect any answer from such celebrated people, but to my great surprise and joy a spirit, reputed to be Mrs. Eddy, came. She was described to me by a young man who has been a natural clairvoyant from a child. He said, "The lady in that picture [pointing to the photo of Mrs. Eddy] is standing behind you with a wreath of forget-me-nots over her head." The exact words of her message I do not remember; it was quite personal, and referred to my spiritual progress.

Mrs. Oliver then described the "Angel Adjutant" of the Salvation Army as she appears on the cover of the book mentioned above. She did not give me a verbal message excepting her love, but laid right across me a white sash, of which no one but myself understood the significance.

A few minutes later Mrs. Oliver went under control, and General Booth was described. Part of his message was that if he had known when he was here what he knows now about the life after so-called death he would have preached it in all his pulpits. He also gave me some personal advice.

A few days later he again came to me through the same medium, and most emphatically said that spirit control is a good thing (personally, I am against it) as (to quote him) "How else shall I let my own people know I am still amongst them? Yes, control is good."

The "Angel Adjutant" again came, and this time brought a message saying, "The other lady you asked to come this evening is unable as she has important work in the spirit-land," the "other lady" being Mrs. Eddy.

Should any reader care to communicate with me they can do so through the Editor. FIAT LUX.

CRITICISM AND CREDULITY IN PSYCHICAL RESEARCH.

Mr. George E. Wright's lecture on the above at the British College, on Wednesday, the 19th inst., was received with great interest. Two ways were open for researchers, said the lecturer, personal experience and a study of the testimony of others. In other sciences it was not considered necessary for every student to undertake the practical work, but in psychical research, the piled up careful testimony of well-known people was thrown contemptuously aside, and ignorant prejudice and unveiled hostility held the field. Mr. Wright impressed upon his hearers the necessity for careful observation and the keeping of exact records; also of a good use of existing testimony. The credulity of the critics in the abnormal physical powers they attributed to the medium was exemplified by many instances.

Mrs. Champion de Crespigny gave the first of a series of four talks at the British College on "Links Between Spiritualism and Theosophy," on the 20th. She dealt ably with "The Achievements and Limitations of Spiritualism," congratulating Spiritualism on its affirmation from direct evidence of the continuity of life, but holding that it was a science and a philosophy but not a religion, although it throws new light upon religion. A good discussion followed on many points, and the future talks were anticipated with interest.

B.

SPIRITUALISM IN SCOTLAND AND IRELAND.

By HORACE LEAF.

Spiritualism seems always to flourish in Glasgow. On my arrival there in September the Glasgow Association of Spiritualists showed signs of great activity. Miss Ada Bessinet was holding a series of successful materialising séances under the auspices of the Association, and I heard nothing but good reports from the sitters, some of whom, with characteristic Scotch exactness, had obtained the signatures of other sitters when anything very impressive and convincing occurred.

A few weeks previously Sir William Barrett, F.R.S., had lectured before the Glasgow S.P.R., and in the course of his remarks, had spoken favourably of Spiritualism; while preparations were being made for a visit from Sir Oliver Lodge, who was to speak in the great St. Andrew's Hall for the same society. All this resulted in creating a ferment of interest in psychical matters which reacted beneficially on Spiritualism.

Much excellent and evidential mediumship is being demonstrated in consequence. I heard a large number of remarkable cases recounted by the recipients. One was by a well-known Glasgow minister who informed me that for many years he had had proof of the existence of spiritual helpers whom he believed to be none other than departed human beings. He told me a few of his experiences. They were truly wonderful and beautiful, and could leave no room for doubt as to their spiritual origin. At his request I refrain from publishing them, as they are well-known among the members of his congregation, who are not, unfortunately, as broadminded as their minister, and would object to his being recognised as an acknowledged believer in Spiritualism.

One of the most interesting and convincing accounts of successful clairvoyance that I have heard for a long time was given me by my host and hostess during my stay in Glasgow. Three years ago their little daughter Greta was taken to the hospital with diphtheria. One night, when the child's condition was very serious, they retired to bed and fell asleep. The father had a disturbing dream, and on awaking recounted it to his wife, expressing the opinion that it augured ill for their little girl. The time was about 1 a.m. Suddenly they were both startled to hear the sound of paper being torn, and, both looking in the direction

of the noise, they saw a piece of the wall paper, high their heads, deliberately pulled off the wall by an in force to the length of about eighteen inches. About the same time the lady's brother, sleeping in an adjoining room, came into their bedroom in a very disturbed state of declaring that he could not sleep owing to the tightness of his throat and chest, which made him feel as if he was choking. He felt confident that in some unaccountable manner he had taken on Greta's condition, and that he must at that moment be exceedingly ill. The time was about 1.5 a.m. On arriving at the hospital some time later to enquire about his child, the father was informed that she had passed away that morning at 1.5 a.m.

Later, when the body was prepared for the coffin, the parents had inscribed upon the front of the robe in which it was dressed the words, "Suffer little children to come unto me." Three days after the funeral the mother attended a local Spiritualist public meeting, the medium being a Scotch lady unknown to the family. In the course of the proceedings the medium suddenly said, "I see a spirit of a little girl named Greta calling her mother. The mother saying nothing, the medium walked over to her and asked, 'Are you her mother? The little girl stands beside you.'" Deeply moved, the mother replied that she thought it was her little daughter. The medium paused for a moment as if uncertain, and then said, "The words, 'Suffer little children to come unto me,' convey anything to you?" I have the mother's signature confirmation of the accuracy of the above statement.

I arrived in Belfast after breaking my journey at a pretty little town of Darvel in Ayrshire, to deliver the first public lecture on Spiritualism ever given there. The Lesser Town Hall was filled, a number of people failing to gain admission. Darvel was the centre of the old Covenant movement, around it being fought most of the battles which helped to distinguish that brave but narrow sect. The greatest interest was shown throughout the meeting, and when questions were invited they were numerous and intelligent. So keen was the audience that we had practically to turn them out of the hall owing to the lateness of the hour. Local newspaper reports of this meeting have since reached me, and all are favourable and extremely fair.

The day I arrived in Belfast was somewhat spoiled by a riot, necessitating the use of batons by the R.I.C. On the whole, however, political matters were quiet during my stay. The presence of armoured cars and soldiers with fixed bayonets and steel helmets by no means daunted the

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Spiritualists, who simply packed the local church on occasions. The movement cannot show its full strength here, owing to the difficulty of obtaining a suitable hall in which to conduct its meetings. Interest in Spiritualism has lately, I hear, extended among big business and professional men in Belfast. I had some personal evidence of this fact, meeting gentlemen well-connected with finance, law, medicine, art, and the Church. Some were actually mediumistic, and openly acknowledged it. All were ardent and enthusiastic Spiritualists. Their interest reached beyond psychic phenomena, and many a delightful talk I had with them upon the philosophical and spiritual significance of the movement.

Belfast has hitherto been famous for its physical mediums; now there is good reason to believe that that city will become well-known for mental mediums, several of whom are well-developed. Foremost among them must be placed Mr. Nugent, an amateur medium of remarkable power. Working mainly through spirit control he has succeeded in getting wonderful proofs of survival, to the unspeakable comfort of many bereaved people. There will shortly be published a small volume by an admirer of Mr. Nugent, based upon his psychic gifts.

"SEEING THE AURA."

Colonel Baddeley sends us the following:—

"I have always felt so sceptical as to the value of any purely mechanical contrivance to enable us to perceive the supernormal, and so sure that the presence of a 'medium' or 'psychic' is necessary in each and every case, that I am disposed to consider as quite possible Mr. Whately Smith's tentative hypothesis that the apparent 'aura' seen by the aid of dicyanin screens is due to light reflected from such minute particles as give rise to the sense of odour.

"I would suggest that if such be the case a similar 'aura' should be seen around animals also (such as monkeys), and even possibly around inanimate objects emanating odour. I am not aware whether any experiments in this direction have been made. Negative results would not necessarily disprove Mr. Whately Smith's hypothesis, as the particles issuing from the human body might have properties peculiar to themselves as regards reflection of light. Some other kind of screen might be necessary to enable one to perceive the emanations from the bodies of animals. On the other hand, positive results would, I think, go a long way towards establishing the hypothesis."

Dr. F. N. H. Hutchinson writes:—

In reference to the Human Aura and Kilner Screens, I think it well to state that Dr. Kilner considered the visibility of the aura to be due to very short wave length light in the region of the lavender grey. He very kindly showed me the aura, and also the following experiment: A fine object was accurately focussed in the microscope. The observer's gaze was then directed through one of the screens at moderately bright diffused light for twenty to thirty seconds. On then looking down the microscope the object was found to be out of focus. On racking the microscope appropriately for less refraction it again became sharply defined. The idea is that normally the eye is adjusted for the most luminous wave lengths and that the screen temporarily blinds it for these, so that, in the effort to see, it utilises the less refrangible rays. It is curious that "ectoplasm" and the appearance of some phantasms seem to be of this colour—that of the "pale ghost."

A DRAMA OF THE UNDERWORLD

Mr. H. W. ENGHOLM'S READINGS.

Mr. Thomas Raymond writes:—

The reading of part of an unpublished script, given through the Rev. G. Vale Owen, by Mr. H. W. Engholm on a recent Wednesday evening, was listened to with intense interest by a large audience, whose absolute silence denoted the fitness of the message. This script should certainly be published. For dramatic power alone no play or work of fiction ever given to the world possesses anything approaching it. Without the least departure from the quietest possible manner of address on the part of the speaker, the large audience was again and again perceptibly thrilled with amazed conviction as the descriptions were unfolded. Whereas only the most spiritually unfolded of minds are capable of receiving much of the published Vale Owen script, this account of the working of the Good Law in the underworld, which was given to us on Wednesday, must compel attention from all. Verily, "truth is stranger than fiction!" Whatever meaning is placed upon the word sin; even if it be only error, yet it is well that it be understood that its consequences are suffering and remorse. Ignorance is no justification, either in human or divine law. Yet it was touchingly beautiful to get this fine evidence that earth's tragedies are indeed heaven's comedies. The higher service seems to be that of correcting the mistakes of earth: Forgive us our trespasses as we forgive them that trespass against us. "Seeing our own soul's self in likeness of another."

MYSTERIOUS REPAIRING OF A WATCH-CHAIN.

Mr. Claude Trevor writes from Florence:—

In 1915 or 1916, on undressing to go to bed, and removing my gold-linked watch-chain from my waist-coat, one of the links which had worn very thin, snapped. When mentioning the fact to a very dear friend (we had been almost inseparable for thirty-four years) and expressing my intention of having it mended, he dissuaded me, for reasons I need not go into here, suggesting my waiting to have the repair done on our next visit to England, whence we had returned in 1914. I took his advice; put the two portions of my chain into a box containing pins, studs, etc., and thought no more about it, buying myself a common leather watch-guard to serve me for the time being.

My friend passed over rather suddenly in 1917. I never gave my chain another thought, and continued wearing its leather substitute. About a year and a half ago I had occasion to go to the box where it was lying, and out of curiosity intended to look at the two pieces, when, to my utter astonishment, there were the two pieces joined. I can most solemnly declare that no one could have had access to the box where they had lain so long. Besides, supposing for argument, that my friend had managed to get possession of my chain, and as a surprise to me, had got it repaired, the reasons he put forward for my not having it done till my return to England were just as strong against his getting it done for me there. I wish someone could enlighten me as to this, to me, inexplicable mystery. I have been wearing the chain ever since, and the above occurrence is ever in my mind.

[Experiences such as that recorded by our correspondent have been known, but in this case we have no means of judging whether supernormal agency was at work.]

MR. MELTON'S ADDRESS.

"Stranger" writes:—

Mr. Melton's lecture of the 20th inst. was an event in the history of Spiritualism, an announcement of the greatest importance fraught with at present unknown possibilities. May one ask if Mr. Melton will be giving at any early date an inspection and possible demonstration of his wonderful discovery?

As an earnest enquirer of some years but a stranger, any privilege of being present at phenomena is greatly valued. It is not perhaps generally realised how almost impossible it is for a stranger to get into any circle or investigation conducted by those of authoritative knowledge. Our interest can only be fostered by public meetings and current literature.

ANSWERS TO CORRESPONDENTS.

HELEN T. BRIGHAM.—We received and thank you for your letter announcing the death of Miss Belle V. Cushman, to which we made reference last week. We met both you and her on your visit to England a good many years ago, and we share the general feeling concerning the transition of one who, as you say, was a gifted and noble woman. Although you have the consolation of a knowledge of the true meaning of death, you will miss the old companionship, and you have our sincere sympathy.

McQ. G.—We have forwarded your letter to the right quarter.

A. E. J.—See answer to McQ. G.

E. K. B.—Thank you, but on reflection we think it wiser not to publish the statement. It is clearly a matter that should be taken up directly with the subject of your remarks.

E. W. D.—Thank you. It is a trenchant reply which we hope to quote when the pressure on our space is relaxed.

"LIGHT" DEVELOPMENT FUND.

In addition to donations recorded in previous issues, we have to acknowledge, with thanks, the following sums:—

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|--------------------------|-----|----|----|
| "A Friend" | 100 | 0 | 0 |
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| G. H. | 0 | 15 | 0 |

A Scottish clergyman writes: "I get Light every week and find in it much food for thought, besides receiving an intelligent stimulus. It is a storehouse of psychic knowledge."

BRIGHTON NEW PSYCHIC CENTRE.—It is announced that a tea and entertainment to celebrate the end of this season's drawing-room circles and to endeavour to obtain funds towards the equipment of the Centre, will be held on December 8th at the Brighton Pavilion. Tickets and information can be obtained from the President, Lady Oakeley (16, Sussex Square, Brighton), and others of the hostesses.

METHODS IN MEDIUMISTIC INVESTIGATION.

Mr. J. Hewat McKenzie, speaking on this subject on the 5th inst., before the members of the British College of Psychic Science, of which he is the Principal, said that it was necessary to remember that humanity was in various stages of development. While there were those who were satisfied with the testimony regarding psychic incidents in past ages found in the various Bibles and literature of the past, he estimated broadly that about half of the human race belonged to the class who did not find personal satisfaction in literature and required direct evidence of a more personal and scientific nature on which they could confidently rest. They could not believe the testimony of ancient teachers or even be convinced by reasoning; conviction could only come when they had observed certain unusual facts relating to the powers of man's psychic being and had become familiar with these through repeated experiment.

Facts which convinced some, still encountered a thousand denials from others. Even though the testimony was as clear as the sun in the heavens, and proved up to the hilt beyond any peradventure, many would not or could not believe, owing to their long, deep-set scepticism. They asked, and very rightly asked, for first-hand evidence. It was just here that the Psychical Research Society had failed. They had compiled vast volumes of interesting printed matter, but neglected too long to provide actual demonstration to the hardened sceptics of the facts they had discussed at such length. Whatever might be said against the old methods of investigation used by Spiritualists, they were the only real students of the nineteenth century who studied at first hand the facts of psychic phenomena when the scientists in other branches of learning neglected and ignored these phenomena. Spiritualists had to carry on the battle in the face of a sceptical world, and did so now at a great cost to themselves.

One very important fact appreciated by the Spiritualists and too often neglected by scientists in the past was the imperative necessity for providing sympathetic relations between themselves and the medium. Dr. Walter Prince, of the American S.P.R., claimed at the recent International Psychic Conference at Copenhagen, that it was the duty of a scientist to enter the study of nature's laws as manifested through mediums without prejudice and without emotion. This might be a desirable attitude in the study of most subjects, but while he agreed that these manifestations should be studied without prejudice, he very seriously questioned whether they could examine them without sympathetic emotion, for it was just that warmth extended by sitters towards the medium that seems to produce the best results. To approach a medium in a cold, calculating mood, as one could imagine a chemist approaching his chemical laboratory, was but to court disaster. It froze up the medium's sensitive psychical faculties, and reduced the quality and extent of the manifestation. There were some students so constituted through lack of sympathy in their nature as to continually meet with failure in the séance room, and if this was fully realised, an earnest endeavour would be made to cultivate a kindly feeling towards any mediums with whom one wished to experiment. Dr. Schrenck Notzing put the matter in a nutshell in his book on Materialisations, where, on page 16, he states: "There must be a combination of an extreme degree of scientific scepticism with a personal benevolence towards the medium." Amongst the various students, as a law governing the subject, it had been conclusively proved, that the best scientific results were secured by those of a generous and kindly disposition, and the poorest evidence by those of a carping, cold and over-critical nature. They must learn that mediumship had its own essential conditions, which must be respected and studied by the observer, whatever the personal predisposition.

Mr. McKenzie went on to impress on his hearers the importance of making notes of things immediately after their occurrence. To write a statement days or weeks after the experiment was to reduce its value greatly. Facts and events were unintentionally mixed up. Their order and succession became fogged in the mind. Apparently unimportant episodes were omitted and the report was often unintentionally supplemented, according to the writer's subjective interpretation. Believer and unbeliever would both unconsciously tend to fill up the gap of memory in their own way. The believer would sometimes see evidence of spirit communications where none existed, and the disbeliever would find fraud where there was none. Indeed, it was exceedingly difficult to obtain a good unprejudiced statement of fact. It would be wise for students to hold their judgment in suspense regarding the genuineness or fraudulence of a medium until such time as they had checked their observation by repeated experiment either alone or with others. They must, as a College, seek to fit certain individual students to become worthy investigators, who would learn how to avoid the pitfalls and errors of the past

(Continued on page 708.)

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QUESTIONS AND ANSWERS.

Conducted by H. W. Engholm, Editor of the Vale Owen Scripts.

Our readers are asked to write us on all questions relating to Psychic and Spiritual Matters, Phenomena, &c., in fact, everything within the range of our subject on which they require an authoritative reply. Every week answers will appear on this page.

We do not hold ourselves responsible for manuscripts or photographs unless sent to us in registered envelope, and all communications requiring a personal answer must be accompanied by a stamped, addressed envelope for reply.

MUSIC AS A HEALING AGENCY.

GEORGE C.—There is no doubt about the healing qualities of that music which, as the poet assures us, has power to soothe the savage breast. We have referred to the matter several times in *LIGHT* in connection with experiments made to test the effect of music on sick people. No doubt the matter did not go far because there is always a tendency on the part of cranks and enthusiasts to run their pet subject to death by representing it as a universal remedy. It is obvious that music will not cure a broken leg. It is also obvious that in many—not all—cases of sickness, music will have a soothing effect on the mind, and so, indirectly, benefit the body. We have known cases in which under the influence of music a high pulse has been reduced. As a means of healing or soothing a troubled mind music has an important place, and where it can be used it is likely to be a valuable adjunct to other means of cure. But we should be chary of making any extravagant claims for it.

ATONEMENT AND PERMITTED ILL.

P. B. B.—On the question of permitted ill I doubt if the Deity has placed it within the power of any human being to do permanent injury to any other. It is well that we should use our utmost endeavour to atone for any harm we have wrought. We have not put our own sin away until we have made what reparation lies within our power. It is right that we should know no peace till we have done this. It is well also that we should suffer lifelong regret for the ill we have done which we are personally unable ever to set right, and which appears indeed to be irreparable. But to suppose that it is irreparable merely because we are unable to repair it, or that the Infinite Father would put it within the power of any one of his thoughtless children to imperil the whole of another's future welfare or do anything outside His own power to put right is inconceivable. Where we fail He will surely employ other agencies, and not suffer His ends to be defeated for lack of effective instruments for their achievement. It is our loss and pain that others have to be chosen to remedy ills we would fain remedy ourselves.

PHYSICAL DEFECTS AND THE FUTURE LIFE.

E. S.—It is understood that the spiritual body does not perpetuate the defects of the physical one. The life no longer has to express itself through faulty channels. The twisted leg is straightened, the diseased brain, which warped the action of the mind here, is replaced by one of more perfect mould. All the reasoning we apply to the matter and all the testimony which reaches us from those who, having "passed on," are sufficiently advanced to have mastered the conditions of their new state, confirm this con-

clusion. You speak particularly of insanity, and we recognise that, so far as we know, this may not always be caused by diseased states of the physical brain itself. A spirit on its first passing over may be as subject to wild anxiety, excessive grief, despair, anger and other disorderly mental conditions as when on earth. Insanity is a wide term. We are told that there are spirits on the other side so dull of perception and so much the abject slaves of the false teaching they received on earth, that they are still looking for a physical resurrection and a literal Judgment Day. This to us is just as insane as some of the ideas which are generally recognised as lunacy on earth.

MR. JAMES COATES AND HIS WORK.

C. MACKENZIE.—We cannot give you more than a brief outline of Mr. James Coates' career. Although at an advanced age, he is still active and vigorous and we hope that the event which will call for a biographical sketch of him is still far distant. We believe he has resided during most of his life in Scotland, and in his earlier days was an authority on hypnotism and allied subjects. He is a past master in many departments of psychical inquiry, notably psychic photography. His books, which deal with these subjects, are published by L. N. Fowler and Co., and include, amongst others, "Photographing the Invisible," "Seeing the Invisible," "Human Magnetism," and "Psychical Phenomena." Perhaps we may get Mr. Coates to give us a little sketch of his life and experiences. It is bound to be intensely interesting. He has seen so much and met so many, and his conclusions are sound and shrewd, for he has that gift of humour that keeps the mind sane and the judgment true.

PSYCHIC PHOTOGRAPHY.

MR. JOHN T. RANDOLPH asks me to enlighten him with regard to Mr. Traill Taylor's belief in the truth of psychic photography, and wishes to know whether spirit photographs have been produced under stereoscopic conditions. As to the first point, I can only refer my correspondent to Mr. Traill Taylor's published statements of how with his own camera, and not allowing the plate to go out of his own hands until after development, he obtained psychic extras. Also he used stereoscopic plates, but while in the result the two sitters were stereoscopic the psychic figure was absolutely flat. Mr. Traill Taylor made the important discovery that the psychic figure in one was at least a millimetre higher than in the other. From that he deduced, what has since been abundantly proved in many cases, that the psychic images had not been formed by the lens at all. These and other particulars will be found in "The Veil Lifted," by Mr. Andrew Glendinning.

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METHODS IN MEDIUMISTIC INVESTIGATION.

(Continued from page 706.)

and thus raise the whole subject of psychic science, and fit it to become more and more a profitable study to the general public. Afflicted humanity throughout the world needed the message that psychic science could give by bringing it to a knowledge of the laws of its own soul, laws in which to-day it was totally uninstructed.

While many were seeking to bring a new social system into existence the words of Lessing must be impressed upon them more and more, that "The beginning of all improvement was the improvement of the soul." The freedom of thought and experiment enjoyed to-day had never been equalled, and the opportunity for advance must be seized, for materialism still rode triumphant, and ignorant ecclesiasticism had not yet been defeated. Those convinced of the truth of spirit return were still the pace-makers of the new era, and their tracks were being continually deepened and strengthened by the slower movements of science and religion. Let all students continue to value at its highest the new revelation, and the world would soon rejoice in the light.

SUNDAY'S SOCIETY MEETINGS.

These notices are confined to announcements of meetings on the coming Sunday, with the addition only of other engagements in the same week. They are charged at the rate of 1s. for two lines (including the name of the society) and 6d. for every additional line.

Lewisham.—Limes Hall, Limes Grove.—11.15, public circle; 6.30, Miss Violet Burton. Wednesday, 7.45, propaganda meeting; address and clairvoyance by Mrs. A. Jamrach.

Croydon.—Harewood Hall, 96, High-street.—11, Mr. Percy Scholey; 6.30, Mr. Percy Scholey. Church of the Spirit, Windsor-road, Denmark Hill, S.E.—11, Mrs. Hull; 6.30, Mr. E. Meads.

Brighton.—Athenaeum Hall—11.15 and 7, Mr. A. Boddington; 3, Lyceum. Monday, 8, healing. Wednesday, 8, Mr. A. Cramp.

Shepherd's Bush.—73, Becklow-road.—11, public circle; 7, Mr. W. E. Walker. Thursday, 8, Mr. Spiers.

Holloway.—Grove Dale Hall, Grove Dale-road (near Highgate Tube Station).—To-day (Saturday), 7.30, whist drive in aid of Building Fund. Sunday, 11, Mr. Geo. Prior; 3, Lyceum (Mr. Drinkwater); 7, Mr. A. Vout Peters. Monday, 8, public circle (members only). Wednesday, 8, Mrs. Graddon Kent, address and clairvoyance. Friday, 8, free healing class.

Peckham.—Lausanne-road.—7, Mr. H. Boddington. Thursday, 8.15, Mrs. M. Clempson.

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No! a thousand times No!

Prejudices and Politics must be relegated to the scrap heap while we Save the Children.

Was ever human story more pitiable or heartrending than the following extract? It is not the rapid outpouring of a political fanatic, but the cool studied story of an independent eyewitness who writes in *The Times*—

TOO EXHAUSTED TO MOVE.

... Usually there is no protection from the sky whatever. In uncouth tents the whole family is herded together; old men with emaciated bodies and eyes that are scarcely seen in their death's heads of what ought to be faces, women hardly able to step from one side of the shelter to the other, and children—innumerable children sitting listlessly on the ground too exhausted to move, to talk or to play. . . and all the time they grow thinner and thinner. Some of them die and the rest get ready to follow them—*The Times*, September 19th.

BRITISH DISTRESS.

The "Save the Children Fund" now as hitherto is distributing funds for the relief of British Children. All who send money are marked "British Relief" may rest assured that it is used exclusively for British Child Relief.

The plight of Russia's children is deplorable. It has never been equalled in the history of the world. *Famine is not an instantaneous disaster, but a slow inevitable machine of death gradually but surely taking off its victims. In some parts there has been a fraction of a crop—less than the seed corn sown being garnered.*

This has but mocked and extenuated the sufferings of the children by postponing their end by but a week or two.

Thousands of peasant families after wandering aimlessly across the wastes in search of food return to their homes to die. They are already lessened in number, for many have dropped expiring by the wayside—succumbing to the pangs of hunger.

Some have met death in the awful pestilence that sweeps the land, and the terrible cries of children in the excruciating pains of dysentery ring in the ears of those who are left. And what of these poor remaining souls? They stagger to all that remains of their homes, and passers-by see

WHOLE FAMILIES DEAD UPON THEIR DOORSTEPS.

The sight is revolting and terrible. Those who now look on know that as surely as night follows day their own end cannot be one whit less shocking.

Of the internal conditions in Russia there is perhaps no man more qualified to speak authoritatively than Doctor Nansen. Charged with the control of the International Commission of Relief, Doctor Nansen has studied Russian famine conditions first and his statement thereon is emphatic and pitiful.

"Hundreds of thousands of Russian children are dying and millions more are threatened with the same fate. I am persuaded that only by unprecedented effort made at once, can they be saved."

Such is the verdict on Russia's plight, of Doctor Nansen, one of the world's most famous men. Knowing the conditions prevalent in that stricken country, knowing how little children hourly go to their death, can you for one moment longer stand on one side and let them die when your mercy gift can save them from a horrible doom?

Such is the piteous plight of innocent children that they eat the filth of the streets and consume the withered roots which they tear from the parched earth. Have mercy on them and give of your worldly wealth.

In Russia the children are victims of DROUGHT. Famine sweeps over the land, hand in hand with dread and terrible pestilence because the rains of heaven have been withheld. A once vast and fertile area is comparable only to a sandy desert.

Well might "The Times" of London say "Not Samara but Sahara." That the famous Steppes of Russia should be as barren as a desert waste is dreadful in itself, but to think that tiny children, famished and tortured, should wait in millions for certain death is a thousand times more terrible and appalling. Have mercy on the children! Listen not to party cries and the reports of interested politicians! Open out your heart and let the well of sympathy therein be tapped to the uttermost to help starving, diseased, perishing children. Their voices grow weaker as Death steals closer, but faint and famished though they be their piteous cry is like a clarion call echoing across the Wastes to you.

BRITISH ADMINISTRATORS AND BRITISH METHODS.

The administrators of the "Save the Children Fund" in Russia are all Britons with an expert knowledge of Russia. They are there to feed the children and will not brook interference. The solemn pledge of Lord Weardale is a definite guarantee that the food will only go to starving children. You know that whatever you give through the "Save the Children Fund" will feed the helpless babes just as surely as you yourself would feed them if the tiny mites were clamouring at your knee. With such an assurance you surely cannot hesitate one moment longer. You cannot possibly delay your gift another hour, for delay dooms more children to an early and horrible death.

"SAVE THE CHILDREN FUND."

(Registered under the War Charities Act, 1916.)

PATRONS: His Grace the Archbishop of Canterbury; His Eminence the Cardinal Archbishop of Westminster; His Grace the Archbishop of Wales; The Very Rev. the Chief Rabbi; The Most Noble Marquis Curzon of Kedleston, K.G.; The Rev. R. C. Gillie.

BANKERS: London County Westminster & Parr's Bank, Ltd. To Lord Weardale, Chairman of Committee of "Save the Children Fund," (Room 565), 28, Golden Square, Regent Street, London, W.1.

SIR:—I would like to make a gift to help the Starving Children of Russia and enclose.....as a donation to the "Save the Children Fund."

Name.....

Address.....

"LIGHT," October 29th, 1921.



Thousands of peasant families after wandering aimlessly across the wastes in search of food return to their homes to die—many drop by the way and succumb—victims of the terrible pangs of hunger. Oh! do not delay your Mercy Gift—Time is so precious. Delay means lives lost which might have been saved. Remember it is the little ones that suffer most and it is on their behalf this urgent appeal is made.

of Lord Weardale is a definite guarantee that the food will only go to starving children. You know that whatever you give through the "Save the Children Fund" will feed the helpless babes just as surely as you yourself would feed them if the tiny mites were clamouring at your knee. With such an assurance you surely cannot hesitate one moment longer. You cannot possibly delay your gift another hour, for delay dooms more children to an early and horrible death.